

SLINGSHOT

Get ready for a MAY 1st General Strike I, CAPITALIST

By Jesse D. Palmer

The call for a global general strike beginning on May 1 is exciting and with luck, millions of people will rise up and shut down the economy — but we need to make sure any general strike has a strong foundation, moves our struggle in a positive direction and addresses regular people who aren't already active within the occupy scene. Calling a general strike — in which everyone in every industry and job is asked to risk their livelihood by walking out — is a dramatic act. If successful, it would mean stores and factories would close, transport would cease to function, and day-to-day commerce would grind to a halt.

There is a risk that those calling for the strike are being romantic and impractical — getting ahead of themselves. Most of the hundreds of occupations around the country are just in the beginning stages of the long,

difficult process of building social connections to large numbers of regular people in the community — a necessary pre-requisite for effectively pulling off a general strike. While building an effective general strike is a major long-shot, it is not entirely impossible given the powerful social contradictions disclosed by the occupy movement, which the mainstream political and economic system is incapable of addressing.

Some of the calls for action circulating as *Slingshot* goes to press that try to explain why there should be a general strike need additional thought and work. For example, the call to action issued by Occupy LA reads, in part, "The goal is to shut down commerce worldwide and show the 1% we will not be taken for granted, we will not be silenced, WE WILL NOT MOVE until our grievances are redressed."

Now is not the time to reduce the beauty of the occupy phenomenon to protesting-as-usual in which we organize events for the sake of organizing them — without really believing our own rhetoric or aiming to succeed — or in which we beg our rulers to redress grievances for us. This concedes that those in power are legitimate and have a right to retain their power. Why should we beg them for crumbs rather than uniting to topple them?

We have to ask whether we really want any of the things those in power can give us? The reason so many of us occupied across the country is that the political and economic systems are broken. Our votes, our job searches, our compliance with bureaucratic rules, our passive acceptance of corrupt power structures — none of it got us anywhere. Within the occupation, we dismissed our faith in the failed system and instead built our own

(accounts from a life under the empire)

By Teresa Smith

When I was a kid, I used to watch my mother soak things in hot, sudsy water and then pick the price tags off with her fingernails.

Sometimes, I wish I could soak my soul in that water, that I might cleanse myself of all reminders of the cost of things.

\$

A few weeks ago, I was sipping tea with my favorite Marxist—he bought me the tea cuz I'm hella broke—and I was telling him how I'd been offered a job that pays \$50 an hour, but I was thinking about not taking it.

"Why not?" he

on page 4

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CAPITALIST

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"Why not?" he asked. "You need that money."

I had been jobless for over a year, and to survive, I'd been borrowing money from the people I love. My friends were running out of slack, though, and if I didn't find a job soon, I'd have to move out of my coveted Berkeley attic corner (I pay \$215 a month to live in a drafty rat-infested attic with 3 other people) and move back in with my foster parents in the cultural desert of Seattle Suburbia.

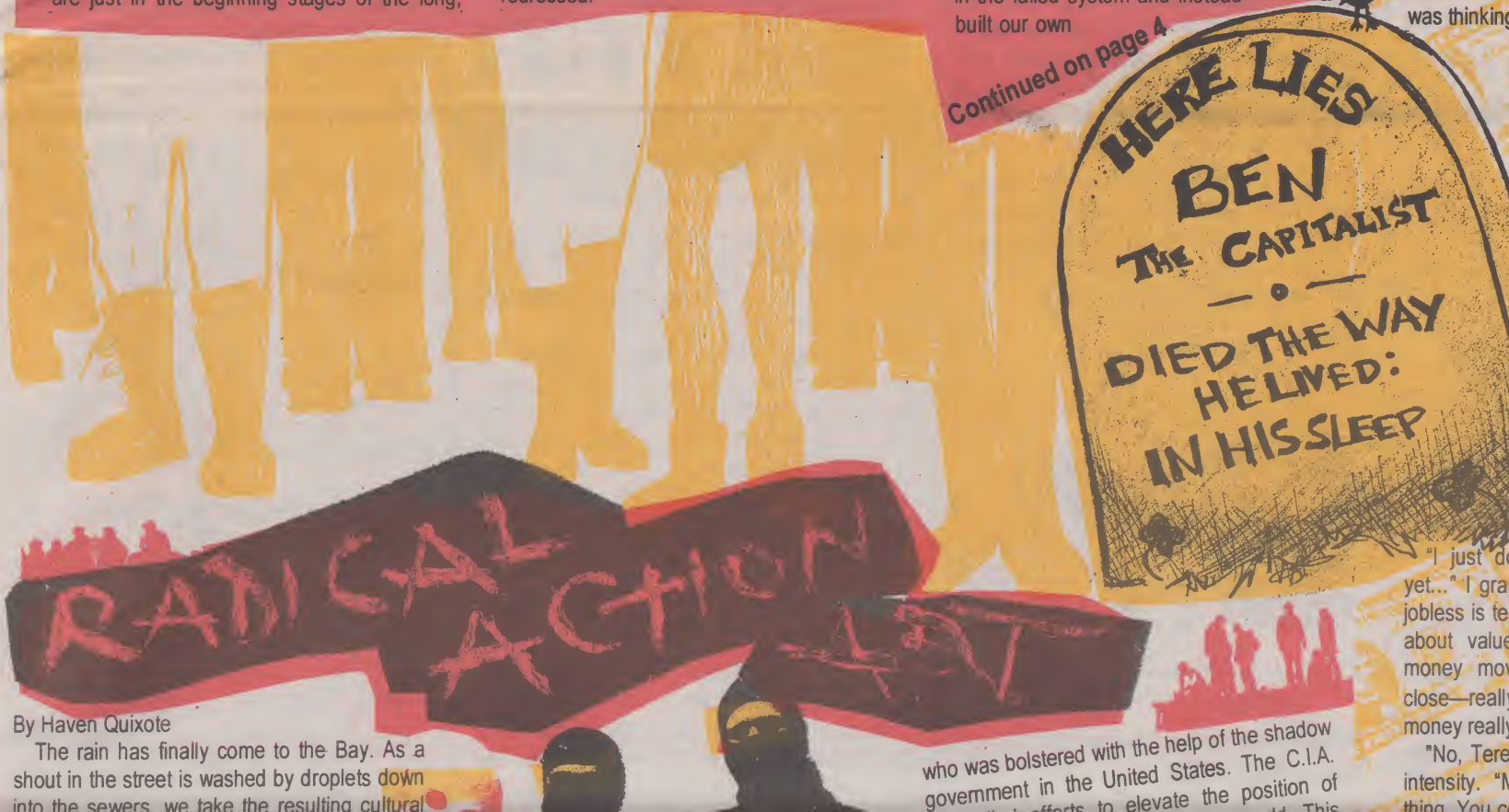
"I just don't think I should start working yet..." I grappled to explain. "I mean... being jobless is teaching me something... something about value, about capital, about the way money moves people... and I think... I'm close—really close—to figuring out what money really is."

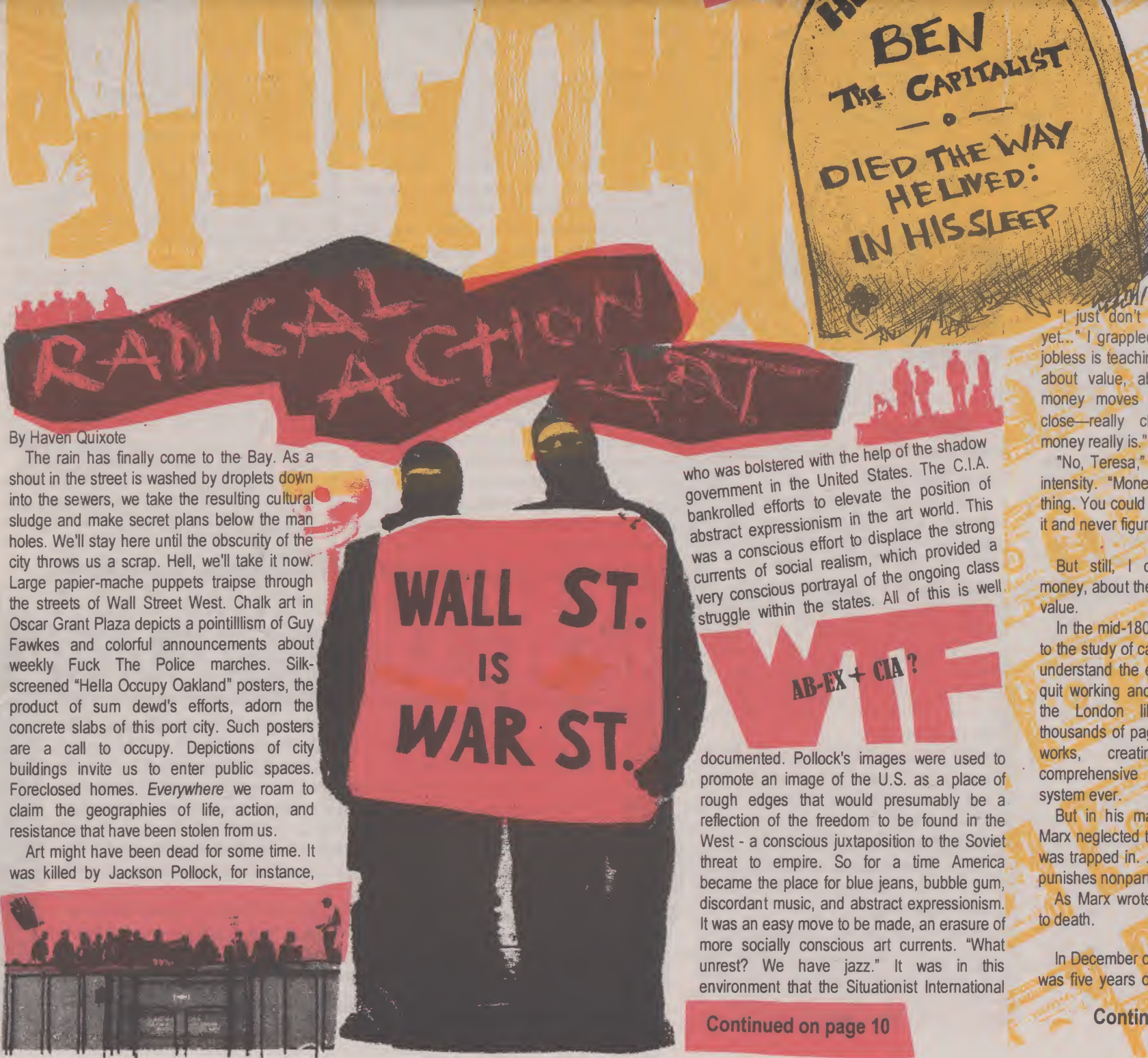
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The rain has finally come to the Bay. As a shout in the street is washed by droplets down into the sewers, we take the resulting cultural sludge and make secret plans below the man holes. We'll stay here until the obscurity of the city throws us a scrap. Hell, we'll take it now. Large papier-mache puppets traipse through the streets of Wall Street West. Chalk art in Oscar Grant Plaza depicts a pointillism of Guy Fawkes and colorful announcements about weekly Fuck The Police marches. Silk-screened "Hella Occupy Oakland" posters, the product of sum dewd's efforts, adorn the concrete slabs of this port city. Such posters are a call to occupy. Depictions of city buildings invite us to enter public spaces. Foreclosed homes. *Everywhere* we roam to claim the geographies of life, action, and resistance that have been stolen from us.

Art might have been dead for some time. It was killed by Jackson Pollock, for instance,

who was bolstered with the help of the shadow government in the United States. The C.I.A. bankrolled efforts to elevate the position of abstract expressionism in the art world. This was a conscious effort to displace the strong currents of social realism, which provided a very conscious portrayal of the ongoing class struggle within the states. All of this is well

documented. Pollock's images were used to promote an image of the U.S. as a place of rough edges that would presumably be a reflection of the freedom to be found in the West - a conscious juxtaposition to the Soviet threat to empire. So for a time America became the place for blue jeans, bubble gum, discordant music, and abstract expressionism. It was an easy move to be made, an erasure of more socially conscious art currents. "What unrest? We have jazz." It was in this environment that the Situationist International

Continued on page 10

BEN
THE CAPITALIST
— • —
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"No, Teresa," the Marxist gazed at me with intensity. "Money is a magical and elusive thing. You could spend your entire life studying it and never figure out what it is."

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But still, I couldn't stop thinking about money, about the symbols we use to represent value.

In the mid-1800s, Karl Marx devoted himself to the study of capital. So desperate he was to understand the ebb and flow of value that he quit working and spent every waking hour in the London library, studying. He wrote thousands of pages about the way Capitalism works, creating perhaps the most comprehensive explanation of an economic system ever.

But in his manic efforts to understand it, Marx neglected to participate in the system he was trapped in. ...and the Beast of Capitalism punishes nonparticipation without mercy.

As Marx wrote, four of his children starved to death.

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In December of 1989, I worked my first job. I was five years old, selling sprigs of mistletoe

Continued on page 14

SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

Every time we make *Slingshot*, there's that moment of panic when we realize all the shit we neglected to include in the paper. Yesterday, there was a huge protest in San Francisco's financial district. There are still troops in Iraq (despite the fake pull out), as well as in Afghanistan, and these lingering wars are sucking up cash that could go to teachers. Even creepier, the recent announcement that US Marines will be stationed in Australia (!) And what the fuck is going on with Pakistan? And all of us are biting our nails as the long-held squat (in which many of our collective's members reside) is faced with the threat of eviction — maybe for real this time.

Part of what needs to be expressed in an unvarnished, earnest way is that we're not okay with the way things are going and we're turning our energy to something else. The community of people that create this newspaper want to *live* the struggle that has so recently engaged us to the limits of our ability — but we also want to record it. We don't have to specialize in one task — observing or participating — in order to build powerful resistance.

We hope the existence of this project makes clear that anyone can step out against the machine and build alternatives. Making a paper is do-it-yourself — you can make it up, write it up, draw it up, figure it out and mail it out. You don't have to be an expert or have training. If you're thinking, struggling, writing or making art, we would love to meet you — don't be shy — send us something.

Seen at the Seattle GA: someone made a motion to change the group's website slogan to read: "Occupy Seattle: A Leaderful Movement" because "all of us here are leaders." The motion was approved, but some folks immediately protested, explaining "some of us would prefer to be identified as leaderless." The GA ultimately decided to change the website to read: "Occupy Seattle: A Leaderful and Leaderless Movement."

While making this issue's poster, we had a weekend-long brainstorm to come up with poster slogans. Here's some of the ideas we came up with that we didn't use. If you have artistic skills, please send us a poster for one of these, or an even better slogan you come up with:

• Whatever is Toppling Should Also Be Pushed

Corners of the Globe

Radical community spaces

Compiled by Jesse D. Palmer

As we create a new world based on cooperation, justice, pleasure and sustainability, folks around the world are occupying spaces where we can experiment, learn, and build strength and community. Here are some new or existing radical spaces that asked to be listed in the radical contact list for the 2013 Slingshot organizer. It is exciting to see so many communities from so many corners of the globe building alternatives to the rotten economic and political systems that oppress us and are destroying the earth. While our resistance is global, each individual project is a struggle to keep going. Drop by and offer some support and a hug (if they want one). Find the updated radical contact list on our website: slingshot.tao.ca. Happy traveling.

Earth House Collective - Indianapolis, IN

A community center that hosts concerts, classes, art, film and performance with a vegetarian cafe. 237 N. East Street, Indianapolis, IN 46204 317-636-4060, www.earthhousecollective.org

Firehouse 51 - Modesto, CA

A social center with a library, work-space and silkscreen shop that hosts meetings, films and speakers. 410 James Street, Modesto, CA 95354 modestoanarcho.org

Community Center Coalition - Lancaster, PA

A space with zines and info that hosts community projects and events. 307 N. Queen St, Lancaster, PA 17603 717-393-3848

The Holdout - Oakland, CA

An organizing and events space with a bookstore and bike shop that hosts workshops, classes, meetings and events. 2313 San Pablo, Oakland, CA 94612 theholdout.org

Casa Taller Aziz - Brownsville, TX

A workshop house for craft skill sharing with an

Twin Oaks Community - Louisa, VA

A long-standing (since 1967), democratically run agrarian ecovillage / intentional community of about 100 people who share income and housing, operate community businesses, and grow about 70% of their own food. They host an annual Women's gathering and an intentional community gathering. 138 Twin Oaks Rd, Louisa VA 23093 540-894-5126

3rd Ave Collective Infoshop - Prince George, BC, Canada

Volunteer run with a lending library, zine collection, coffee/tea, Food Not Bombs, free internet, a gardening club, bike tools and art supplies. They host meetings, events and films. Open 7 days a week. 1157 3rd Ave, Prince George, BC V2L 1T6, Canada 3rdavecollective.com/

Centre for Community Organizations - Montreal, Canada

A social justice non-profit with a lending library. Suite 470, 3680 Jeanne-Mance, Montreal QC H2X 2K5 (514) 849-5599 <http://www.coco-net.org/>

Freiraum Dachau - Dachau, Germany

An autonomous center with an infoshop and cafe. Brunngrabenstr.7, 85221 Dachau, Germany. freiraum-dachu.info/

Underground art space AGIT - Busan, South Korea

An indy artist space that hosts parties, concerts and alternative events. 74-36 Jangjeon 1-Dong, Geumjeong-gu, Busan, South Korea 8216-866-1235; artbefree@gmail.com



Wooferten - Hong Kong, China

A non-profit art collective that hosts workshops, discussions and performances with "social-political relevance." Their website notes "instead of attempting an out-of-place white cube arty gallery, Woofert Ten moulds itself more like a community centre, a platform for art projects to explore new approaches in bridging the community and art making. Woofert Ten treasures the participation of our neighboring community and audiences, and see its art programs as creative interventions upon our community and society at large." G/F 404 Shanghai Street, Kln., HongKong +852 3485 6499, www.woofert10.blogspot.com/



Changes to the 2012 Slingshot Organizer

- We forgot to publish a listing for the Candlelight Collective in West Bend, IN. Their address is 258 N. Main St. (Basement), West Bend, WI 53095, candlelightcollective.com. This is especially bad because we left them out of the 2011 organizer, too. Sorry. Note to editor: DO NOT forget this listing for 2013!
- The address for the Clear Creek Coop in Richmond, IN has changed. It is now at 710 East Main Street Richmond, IN 47374-4312.
- Sedition Books in Houston is no longer at 901 Richmond — they are reportedly looking for a new space.
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- Whatever is Toppling Should Also Be Pushed
- Capitalism: Short Term Gain, Long Term Pain
- Take Action Seriously, but don't take yourself seriously
- DEMAND LOVE
- Forget What You've Been Taught — Start by Dreaming
- Cut — Baker B
- Maintain the Perpetual Moral Unhinging of the Machine
- Speak to my Ass. My Head is Sick.
- Capitalism is over, get into it
- I would think of a slogan, but my brain isn't there right now
- Why should our virtues be grave? We like ours nimble-footed

Goodbye Capitalism, I won't miss you at all

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Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send something written, please be open to editing.

Editorial decisions are made by the Slingshot Collective but not all the articles reflect the opinions of all collectives members. We welcome debate and constructive criticism.

Thanks to the people who made this: Anka, Ant, Baker B, Bird, Claire, Cyd, Eggplant, Glenn, Jess, Jesse, Joey, Josh, Kathryn, Kazoo, Kermit, Lew, Martin, Roxanne, Samara, Solomon and all the authors and artists.

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Soapbox — Philadelphia, PA

An independent publishing center with equipment, instruction and skillsharing for do-it-yourself printing, art and zine making. They host events and have a zine library. 741 S. 51st St. Philadelphia, PA 19143. www.phillysoapbox.org



Bartertown Diner & Roc's Cakes — Grand Rapids, MI

A collectively-run / worker-owned vegan / vegetarian diner with class war kitchen classes. 6 Jefferson Ave SE Grand Rapids, MI

Prince George, BC V2L 1T6, Canada
3rdavecollective.com/

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A radical cafe — send us a description if you visit. 2-22-1 Yongsan-Dong, Yongsan-gu, Seoul, South Korea +82(70)8748-1968

Go Straight Cafe — Taipei, Taiwan

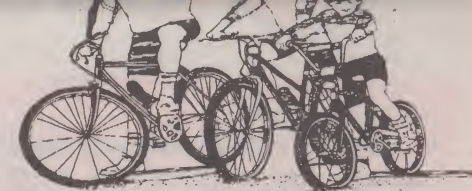
A gathering spot that hosts events, discussion groups, fundraisers and meetings. Tingzhou Rd., Zhongzheng Dist., Taipei City 100, Taiwan (three lane 27 Taipower building station exit first, along the alley Lyle rich left straight ahead.) +886 (2) 2365-7303

HANTENCHI — Fukuoka, Japan

An infoshop & bar — active in anti-nuclear work. Shintengin bld 2nd floor 1-23-4 Imaizumi Chuo-ku Fukuoka-city Japan

Bar Six — Okinawa, Japan

A punk oriented bar with shows — their website has an anarchy @ at the top, but the text is all in Japanese, and I don't read Japanese. The Google translation is beyond useless. Comes well recommended from anarchist comrades in Asia. 1-36-10 chuo Okinawa-city Okinawa Japan bar6x.com/



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- We forgot to list Utopia Infoshop: Bilehradská 45, Czech Republic.

seriously

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Slingshot New Volunteer Meeting

Volunteers interested in getting involved with Slingshot can come to the new volunteer meeting on Sunday, February 26, 2012 at 4 p.m. at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 110 by March 10, 2012 at 3 p.m.

Volume 1, Number 109, Circulation 19,000
Printed January 27, 2012

Slingshot Newspaper

A publication of Long Haul
Office: 3124 Shattuck Avenue
Mailing: PO Box 3051, Berkeley, CA 94703
Phone (510) 540-0751
slingshot@tao.ca • slingshot.tao.ca

Circulation Information

Subscriptions to Slingshot are free to prisoners, low income and anyone in the USA with a Slingshot Organizer, or \$1 per issue or back issue. International \$3 per issue. Outside the Bay Area we'll mail you a free stack of copies if you give them out for free.

Elizabeth, Brownsville, TX 78520

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Hungry Knife – Arizona City, AZ

A rural, collectively operated art, design and residential space. "South-Central Arizona's Most Dangerous Arts and Crafts Collective!" 10565 W. Fernando Drive Arizona City, AZ 85123-3287 (mail: P.O. Box 3287 Arizona City, AZ 85123-3287), (520) 466-8353, www.hungryknife.com

Family Visions Ctr. – St. Louis, MO

A community center/house that hosts Food Not Bombs events. 3706 Texas Avenue St. Louis, MO 63118 314-600-2762

GNU Gallery – Fort Collins, CO

A DIY art gallery / music venue. 109 Linden St., Fort Collins, CO 80524
gnugallery@gmail.com

Quimby's Bookstore – Chicago, IL

A small press, independent publishing, zine and comic oriented bookstore that hosts events. 1854 W. North Ave. Chicago, IL 60622 773-342-0910 quimbys.com



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accepting nominations for the GOLDEN WINGNUT AWARD

Slingshot will award its eighth annual Award for Lifetime Achievement — the Golden Wingnut -- at its 24th birthday party on Sunday, March 11 at 3124 Shattuck in Berkeley (8 pm). Slingshot created the Lifetime Achievement Award to recognize direct action radicals who have dedicated their lives to the struggle for alternatives to the current absurd system. Wingnut is the term some of us use to refer to folks who blend radicalism and a highly individual personal style — more than just another boring radical. Golden Wingnuts mix determination, inspiration and flair. The winner has their biography featured in our next issue, and will receive a wingnut trophy and super-hero outfit.

We're looking for nominations. To be eligible, an individual has to be currently alive and must have at least 25 years of "service". Please send your nominations by 5 p.m. on March 1 along with why a particular person should be awarded the Golden Wingnut for 2012 to slingshot@tao.ca.

were you born in a barn ?!?!

don't let the cold air of the NDAA in

By Discreet Music

"What's said in this room — stays in this room." This is a common instruction for political groups when meeting over a sensitive subject. Unfortunately people need to learn or possibly relearn this maxim. Activist papers such as this one often warn of the creeping police state, yet life goes on for most people. That is the way the state operates though — insidious maneuvers of foul play while most people continue in their distractions and keeping their heads above water. The most recent move came in the signing of the National Defense Authorization Act in the beginning of this year. It has only angered the usual watchdogs groups of civil rights and activists, but hasn't reached the ire of say, the teenybopper set. The act essentially green lights the government to imprison US citizens without a trial — and even opens up the possibility of execution.

The proponents of the Bill assure us that the expanded powers will only apply to terrorist groups. But the vague definition of enemy combatant potentially opens the door to anyone. This grants Americans the privilege to feel what most people in the world have felt coming from the US government since 9-11. The government has already proven it's right-leaning tendencies in carrying out their laws. One example is in downplaying the harassment and assassinations of abortion doctors while it labels Food Not Bombs — a non-violent group that feeds the homeless — as terrorist. The possibility of a mass movement in this country — one that is not right wing — being labeled as terrorist is almost predictable. With the Occupy movement becoming increasingly effective one could easily see it being smeared and labeled as outlaw.

The irony of the new provisions of the NDAA

had similar laws to terrorize the population and consolidate power, which have been a major factor in igniting the protests that started the Arab Spring in early 2011. To the people paying attention it comes as no surprise when governments act in a hypocritical manner. It is why we protest — and have been waiting for more people to protest as well.

The oppression that the NDAA precipitates is not going to be outright, but gradual.

chased out of the camp. It is actions like that which must never be exported out of Oscar Grant Plaza, or it would be the doom of a false order.

I don't know if people encounter this condition in other places, but California is pretty loose. Lately I have encountered lots of people being really casual in talking in public places about shit like Occupy street protests, pot trimming or squatting. At times people are

feelings regarding boasting. On one hand a majority of the laws are bullshit and shouldn't be given the dignity of obedience, on the other I do not desire to carelessly give out any information.

Still, it is better to have people out of the courts and prisons doing community work. Many of the people I described have not met the system head-on, so they have not considered the consequences of careless talk. Try a grand jury for example. In the meantime the, "What's said in this room" mantra can apply not only to meetings, but to the protests and actions we go to. So some friendly reminders are in order:

WHEN IT COMES TO ILLEGAL ACTIVITY

- *Don't talk about details of an upcoming action
- *Don't mention details of actions in email, on the phone or in the mail
- *Don't talk about past actions. Don't post photos of actions on-line or print them

Now I'm not referring to publicizing our movement or above ground actions, but rather to broadcasting a face with illegal activity. And even if you might not regard something you do as illegal political activity, it's possible that the state will. The more they have to work to get information the less time they have to hinder our movement.

If I may mix metaphors — there's a phrase for sex play that signifies when getting carried away with pleasure to say, "Stop" in some manner to signify when a boundary is crossed. "Safe Words" then allow for the play to continue, with accompanied grunts, groans and noises, but allow for a fun time for both parties. So let me put forth as we play "fucking the system" together that we adopt a safe word — or phrase. "Were you born in a barn?" will mean for me, "Please stop talking about sensitive information." Find your own safe



Locally, Occupy die-hards are being stopped and harassed by the Oakland police for simply being involved with the movement. There is also word from people who are arrested that they are being tagged and processed as terrorists. The government simply does not want an organized and independent people

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The irony of the new provisions of the NDAA is that it empowers the US government to do what other governments have practiced for decades. Places like Egypt and Tunisia have



Locally, Occupy die-hards are being stopped and harassed by the Oakland police for simply being involved with the movement. There is also word from people who are arrested that they are being tagged and processed as terrorists. The government simply does not want an organized and independent people ignoring their dictates. Dig those days at the Oakland Commune where the police were

in mass transit or at other times they are at a party — the point is we are among strangers and even employees of the state. My normal approach in discussing our resistance is to be discreet. What unnerves me is the sort of pride and flaunting of illegal activity that they feel compelled to express in a loud volume. It's not like any of us are engaged in real underground activities, yet I still have mixed

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BULLDOZER ALERT! still defending PEOPLE'S PARK

By Jesse D. Palmer

Activists are organizing to resist an early morning surprise attack by a bulldozer-wielding University of California landscaping crew against People's Park in Berkeley December 28 that reduced trees and volunteer-built gardens to sterile piles of wood chips. Pushing back to prevent future destruction invites park supporters to increase outreach about what

open to everyone, hosting a free speech stage and daily free food servings — and attracting many homeless people and traveler kids.

Unable to take back the park outright, the University has periodically tested the waters to gauge continuing support — tearing up gardens, destroying freeboxes and bathrooms constructed by park users and building sports courts on the park against the will of park

Grove of trees that hosted many park meetings. They also cut the top off a trellis built by volunteers that had earlier been approved by UC officials after almost a year of tedious meetings. The bulldozer destroyed plum trees, native manzanita, olives, grape vines, kiwi plants, maguey, nopales cactus, and a mature rose bush as well as beautiful plants like pink amaryllis bulb flowers,

control of corporations and government. People's Park exists for use, not for sale.

The best way to protect the park and scare UC off from further attacks is to use the park as a thriving venue for radical action, alternative culture, art, music and life outside of consumerism. East Bay Food Not Bombs has served lunch a 3 pm Monday-Friday at the Park for the last 20 years. Since last fall, every Sunday at noon anarchists have assembled to



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People's Park is arguably an occupation that's been running for 43 years. Constructed without permission, it created a beautiful community on vacant University of California (UC) land in 1969. Clashes with police lead to rioting, police shootings that left one man dead, and a National Guard occupation of Berkeley when UC tried to seize and destroy the park. The UC has always claimed to legally own the land on which the park still sits on Dwight Way east of Telegraph, but since 1969 they have never been able to control it. Over the years, park users have practiced "user development" by building and tending gardens, trees and landscaping. Like our occupations now, it is a rare place in the city

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While over the years the park has served as a launching pad for generations of radical activities, each new generation of students at the UC Berkeley campus generally shows up unaware of the park's legacy or its potential. It requires constant effort to keep community education about the park alive for the students and folks in Berkeley in general. As occupations crop up across the globe, we can expect more actions to liberate land, and stiff resistance to defend what we've already seized. Plug into what's going on a People's Park, or build your own park and defend it this spring.

**the park exists for
use, not for sale**

users. Community resistance to these attacks have usually caused UC to back down.

It remains to be seen how folks will resist the most recent attack. As early as 4 am on December 28, UC bulldozers protected by police leveled landscaped garden areas and tore out and grinding up numerous fruit trees. Work crews cut down the historic Council

pyrocantha and a palm like plant. The surprise attack came during a holiday week to minimize the number of witnesses and students in the area.

Each time UC has tried to mess with the park, it's been like stepping into a hornets nest. The park is still relevant today, both as a symbol of past victories and as liberated land that still, amazingly, is mostly outside of the

By P. Wingnut

In the context of the national occupy movement which has wisely rejected both the corporate-Democrats and the corporate-Republicans, it isn't too early to begin thinking about how folks might converge to disrupt the national political conventions this summer. The Republican National Convention (RNC) is scheduled for August 27-30 at the St. Pete Times Forum in Tampa, FL, while the Democratic National Convention (DNC) will be in September 3-7 at the Time Warner Cable Arena in Charlotte, North Carolina.

Even a cursory examination of the Democrats and Republicans demonstrates that they are the same snake with two heads representing the interests of corporations. On any policy important to corporate expansion and control, they share one position and act in concert to promote economic growth — which means expanded corporate control of our lives. The tiny number of issues on which they differ only put in more stark relief the extent to which they share a single platform on the really important issues of economic power.

Massive and militant protests at both the Democratic and Republican National conventions this summer can move forward a fundamental challenge to the corrupt political system in the United States. While most

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regular people struggle to get by and think it is obscene for a few thousand people to control most of the wealth and power in society, neither party wants to give more than lip service to inequality, since they exist to preserve the wealth gap and are funded by the richest individuals and corporations. It's time to crash the party and expose the empty spectacle of the presidential election for what it is.

The Republicrats, the government, Wall Street, the mainstream media, etc. are all institutional expressions of a vast system of corporate domination in which powerful economic forces dominate the earth and its people. Decisions affecting everyone are monopolized in a few private hands — made for short term profit — and disregard any consideration of human happiness, beauty, sustainability or health. Somewhere in New



York, a few men are paying themselves billions to decide which species will survive, who can go to the doctor, what jobs you can seek, whether the air will be clean, and what you will do, buy, and know. They meet in secret. Its not

Tame marches and scripted
civil disobedience actions
won't be enough !

a conspiracy — its called private industry. The Democrats and Republicans are where corporations buy control of the US government for mere pennies.

Disrupting the conventions isn't about "protesting" the Republicrats — it's about creating a crisis that will open up dialog about alternatives to politics-as-usual and corporate control. Its about building our own power and

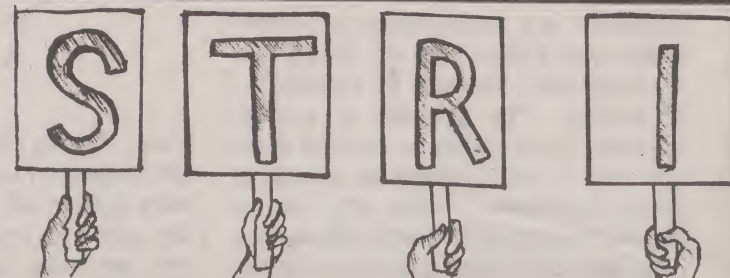
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community of resistance. The corporate media won't accurately report it, but that won't matter. People around the world intuitively understand what it means when thousands of people surge into the streets and create chaos.

As we've done with our occupations, its time to smash the veneer of "satisfaction" with business as usual. We don't have to just take the world anymore — something else is possible and it's happening right now. Tame marches and scripted civil disobedience actions won't be enough. Our advantage lies in being unpredictable, refusing to operate on the system's terms, and having fun while doing all of it. Have you ever seen a cop smile?

Believe it or not, Charlotte is called "the Wall Street of the South" because of all the financial companies located there. Police started riot training for the convention in October, 2011 and the city council has passed new anti-protestor laws in January that ban camping, body armor and gas masks based on laws passed in Denver before the 2008 DNC. Authorities in Tampa are reportedly expecting 15,000 protesters and are working with the Secret Service to define a free speech-free area around the convention in which no protests will be permitted. We can beat the expectations, can't we?

GENERAL



Continued from Page 1

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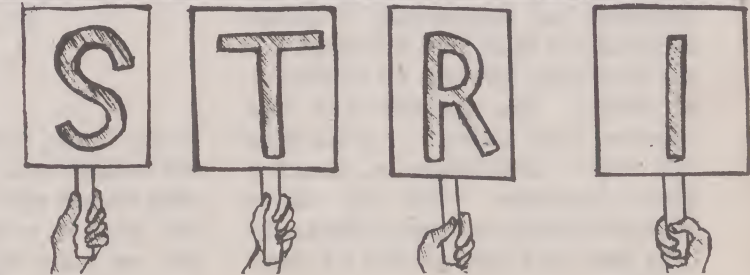
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GENERAL



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solidarity, community and power to begin to redefine what is important in the world and destroy the structures of power that stop us from living the lives we really want.

In a redefined world, the capitalists, the bankers, their politicians and the whole modern power structure will be as irrelevant and ridiculous as the kings, serfs and slavery of 200 years ago seem to us now.

Occupy is, fundamentally, about class struggle. The wealth gap between the majority of people who work for a living and the tiny fraction who skim off most of the money by virtue of owning stuff, not by working, has reached a breaking point. Anything the rulers own was created by us — those who work. Yet decades of propaganda have sold many people on the idea that we need the rich as "job creators" and that if they get richer, their wealth will eventually "trickle down" to those below.

The first phase of the occupy movement has been about gathering strength, recognizing our numbers, grasping community, and liberating a wide-ranging critical discussion of the existing power structure. The crucial role of opening up dialog cannot be overstated. It is hard to remember how unfashionable and difficult it was to talk about class inequality and economic injustice just a few months ago. Slogans like "we are the 99%" articulated something everyone knew, yet few wanted to openly discuss. We have to start by killing the businessman in our heads.

But as powerful as standing up against gross economic inequality felt last fall, the

fatter bank account will give us satisfaction. Capitalism requires constant economic expansion, which means the system has to constantly psychologically manipulate us to want more, buy more and work more. The list of material goods and services that defined a "good life" in 1950 would be considered poverty in 2012. And the things we want now

and engagement.

Psychologically, many of us suffer fallout from these economic imperatives and assume that bigger is always better, leading us to try to improve the size and scale of our *protests and actions*, rather than concentrating on the quality of our actions. So if an occupation or protest is good, the next action has to always

experience it. That doesn't mean we can't keep things moving, but there is a danger in trying to simplistically re-create the particular tactics or symbols of particular moments rather than staying aware of the mood *now* and letting that be our guide as tactics change and evolve.

Calling a global general strike can be a



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But as powerful as standing up against gross economic inequality felt last fall, the occupy movement can't succeed by just being against things. We are for a new kind of world and while part of it is about money and a fair distribution of wealth, our real power comes from something deeper. Being *for* something new brings us creative, courageous, passionate juices that arise from love. That is one reason why our occupations felt so meaningful — we were building a community and creating libraries, kids villages, medic tents, general assemblies, rather than just being against something.

The key to a new world is not just redistributing money in a more reasonable fashion. Rather, the key is exposing the big lie behind the corporate rat-race that the 1% are pushing — that our lives are mostly about money and things and that a pay increase or a

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Calling a global general strike can be a



won't seem like enough in another ten years, unless somehow we step off the hamster wheel.

In developed economies like the US, we're way past the point where more stuff improves our lives. The typical suburban house keeps getting bigger, cars and electronics keep getting more sophisticated and super stores are stuffed with products. Many people are always seeking the next new thing or experience but when they get there, it always feels somehow empty. The system expands by transforming things we once did for ourselves, our families or our communities into services provided by industry — entertainment, cooking, grooming, healthcare, childcare. The economic machine expands voraciously, addressing its own needs for growth rather than human needs for freedom, connection

be *bigger, more disruptive, louder.*

The most important aspect of the early days of the occupy movement was not size, per se, although it was important that the moment spoke to people and that a lot of people plugged in. Rather, the novel thing was the way we *felt* at the occupation — the amazing sense of engagement, agency, community and dialog.

Those days and those experiences were so powerful to so many of us that now, our attempts to *re-create* those feelings may paradoxically make it more difficult for us to move forward. Feeling *so good* is like crack — we want that feeling back. But you cannot organize the surge of excitement that was present at the birth of the occupations — it happened because conditions were right and we were lucky enough to be there to

reasonable tactic to respond to social conditions, but for it to be relevant it has to be part of an integrated struggle — it has to evolve organically from our lives and our communities. It has to be big but also deep, touching grassroots and hearts. We have to go beyond making big actions for their own sake if by doing so the exercise feels alienating or meaningless. To avoid that, we have to figure out how our actions will keep us present, build community, encourage critical thinking, create dialog, while discrediting and de-legitimizing the system. How can we point out the absurdity of a system where a handful of people control everything because of a few numbers on a computer screen? Billionaires and their fortunes are the modern equivalent of the divine right of kings.

Engaging and changing minds is way more

LONDON PROLE

BAIL ←
→ OUT!!

By Jonny

The 2011 London riots were borne of an intense rage and disaffection. What we witnessed was a jumbled, chaotic response to the shit the status quo is throwing at us, the end of a delicate inertia, a loud awakening from a frustrated sleep in which 'protest' was generalized to the point where everything was a target and everything was there for the taking. It was a protest without demands, a rebellion without a cause, a display of nihilistic anger launching itself against the totality. No platform, manifesto or programme, no leadership demanding some reform or the repeal of some piece of legislation, but a succession of confused acts of destruction that were characterized by a refusal of all the conditions of everyday life in post-industrial capitalism. A direct assault on the commodity form and the temporary halt of our retail rituals as people's deep resentment and fury manifested itself against the high-street chainstores, just as they discovered payment for the exalted merchandise was now optional.

The London Riots had been a long time coming. Mark Duggan's death was a spark in a tinderbox. The financial crisis and the subsequent corporate bailouts exposed the system for what it really is in essence: a

parasitic political economy based on state-sanctioned and legitimized looting. It was high time the residents of Tottenham, Peckham, Liverpool and Manchester engaged in some of their own mass-expropriations. Call it a proletarian bailout. Qualitative Easing.

Was this short-lived revolt a hyper-capitalist display of the consumerist ethic in dangerous overdrive; the quick accumulation of sweat-shop commodities and status-symbols by a decadent youth corrupted by... grime and hip hop music!?!? The mass-shoplifting opened the floodgates of materialist false-needs and desires, but here in the place of payment-at-the-till was a liberation of all these goods from their status as commodities. Instead of a price-tag was a debased and subverted exchange value - no money to perform its regulatory function, no currency to mediate or restrict - a free-for-all (re)distribution in which we took in reality all that is promised to us by advertising in abstraction. Retail capital's feeble defense left wide open by roaming teenagers who were realizing, physically and directly, that the system only works this way because we allow it. And for a short time during the insurrections, the system was at their mercy.

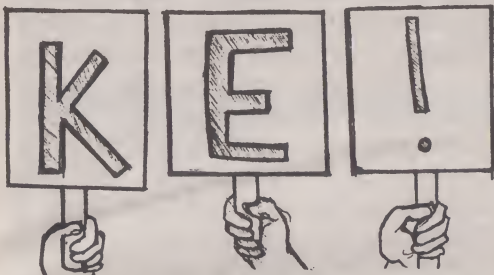
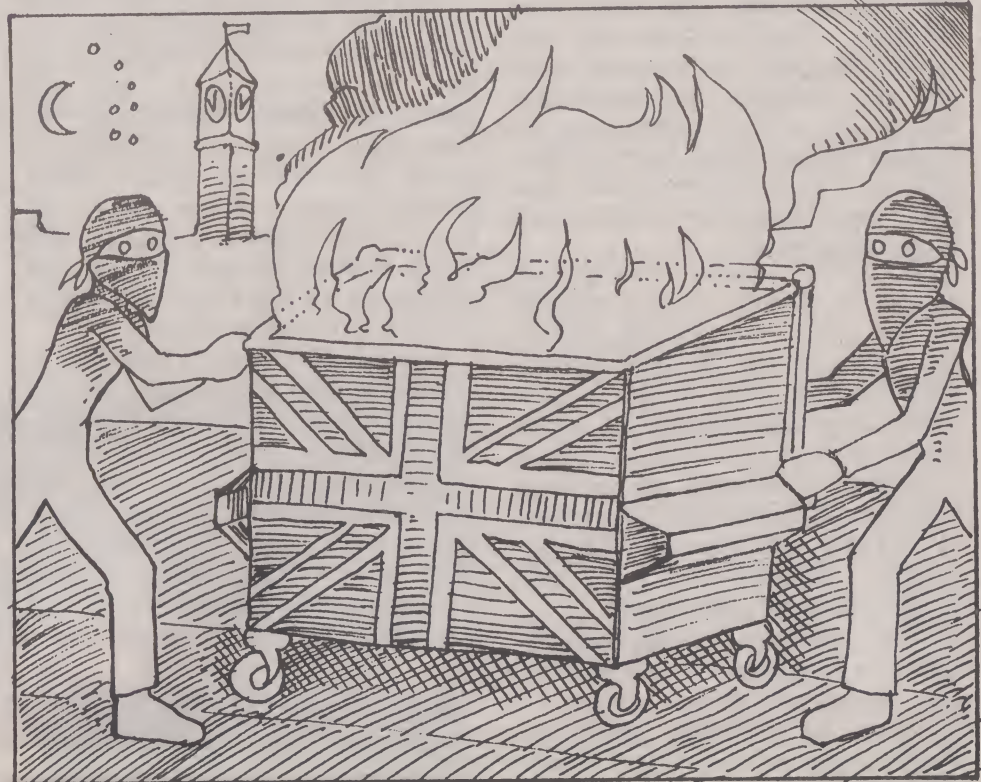
As the looted sportswear, phones, nappies, booze and food were strewn over the roads in London, the carnival quickly spread to Birmingham, Liverpool and Manchester. These rioters have no ideology, no political affiliation and no leadership. This is what makes them uncontrollable and dangerous. This is where their strength lies. They couldn't have been bought off with any concession or placated by the promise of an independent enquiry: Michael Heseltine's Garden Festival has lay in ruins for years. Theirs was a total revolt, albeit a muddled and disjointed one. What it showed was an untapped potential, a disorder that

Capital's gravediggers are the recalcitrant youth, the criminals, the unemployed and the unemployable who refuse most vehemently to be absorbed into societies' racket.

Presently, there is no political consciousness among them. No concept of the possibilities, no concept of what could be. What unites them is a shared disaffection, a general discontent and a visceral and innate hatred of the police as the most visible figures of state authority in our communities. We have not seen the (material) 'immiseration' of the proletariat that Marx predicted and Bakunin shunned. The 'massification' of the workers that he foresaw, and the advent of organized

choose one 'Made in an Eastern Workhouse' iTwat over another. What does your phone say about you? I am Mercedes. I am what I am. I am Nikon. I'm the kind of liberal/creative type that uses a Macbook. I'm the kind of busy, metropolitan man that needs a Blackberry. Consumption, separation, representation, mediation, alienation. Late capitalism's 'Bread and Circuses'. And then the riots that shit on all that, whether consciously or not. A Grand Rejection of everything that's been used to buy us off and keep us kneeling.

It goes without saying that houses going up in flames in London's ghettos is no call for celebration. It is also obvious that we'd have



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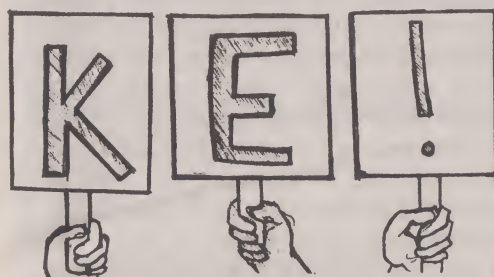
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Of course we can adopt the language of the press; these rioters were just selfish, opportunistic chavs, yobs, hoodies, gangs, proles, lumpen. Or we can start borrowing from the politicians' discourse; these riots weren't political, they were motivated by nothing but greed. So they say. But if we take them for their word, what could be more political than

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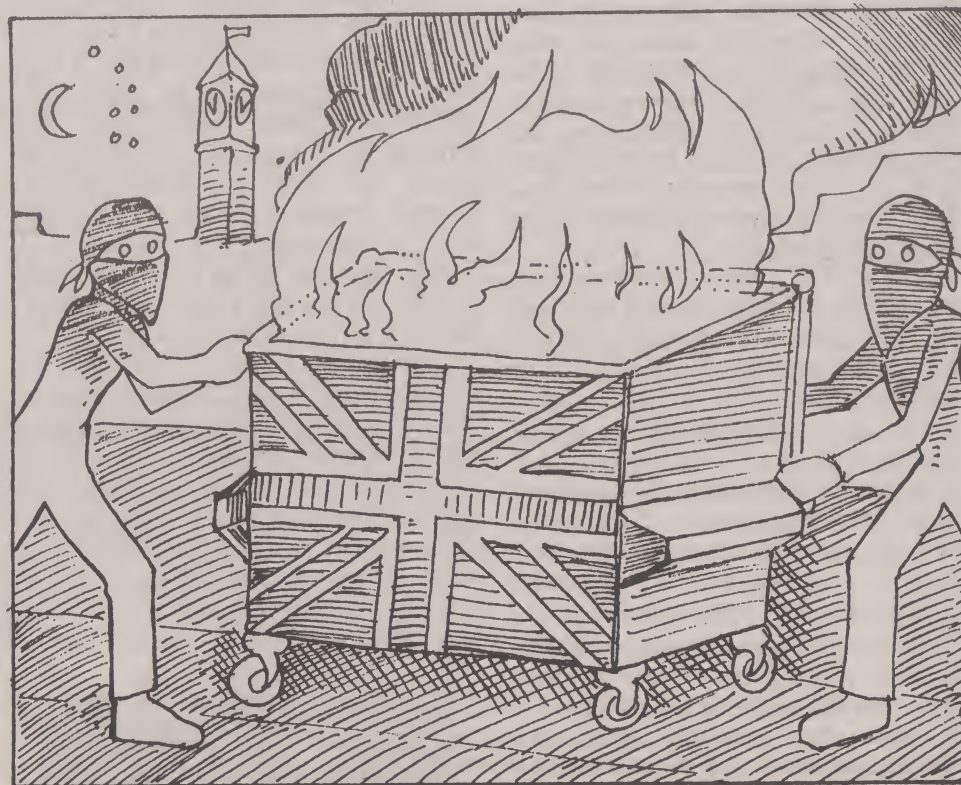
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crucial than providing "colorful visuals" for media consumers. Our actions have to avoid becoming just another part of the modern media spectacle — we are not faceless numbers at a protest. How can we avoid getting distracted by traditional traps — endless ritualized struggles with the police or boring engagements with election year politics — and instead focus on creating an alternative narrative outside of the currently available categories? To keep the scene moving in a positive direction, we have to focus on as big a picture as we can conceive and bring up ideas not currently on the table.

While autonomous action has been a key strength of the occupy movement, and the original Wall Street occupation came out of an autonomous call from Adbusters magazine rather than consultation with the community, we may now be suffering from too much of a

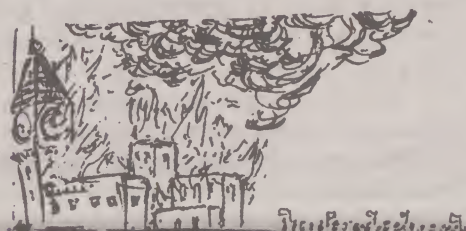


labour did not lead to our world revolution. Taylorism, scientific management, standardization, increased division of labour, de-industrialization and the rise of the service economy, Trade Unionism, cheap credit, embourgeoisement and our beloved social safety-nets (through which no-one can fall?) are all part of the same social pacification package.

As alienation, drudgery, uniformity and apathy have become the omnipresent

no moral qualms if they'd instead burnt out the luxury apartments of Chelsea Harbour, the offices of Canary Wharf or better still, raided the mansions of Surrey stockbrokers. But we'll shed no tears over the charred skeleton of the SONY warehouse, the Pawn-brokers on Peckham high street or the Brixton Nandos. It is telling that swarms of police occupied the shopping districts around Oxford Street and stood guard, fiddling outside the retail Cathedrals of the West End while the suburbs burned. It is also worth mentioning a message on the so-called 'Peckham Peace Wall' which reads, 'Take it to Parliament, Not to Peckham', and the unsurprising prevalence of, 'Feds had it coming' post-its, or words to that effect.

But the rioters lashed out against their own immediate surroundings, against the familiar. Some even smashed through the windows of



numbers at a protest. How can we avoid getting distracted by traditional traps — endless ritualized struggles with the police or boring engagements with election year politics — and instead focus on creating an alternative narrative outside of the currently available categories? To keep the scene moving in a positive direction, we have to focus on as big a picture as we can conceive and bring up ideas not currently on the table.

While autonomous action has been a key strength of the occupy movement, and the original Wall Street occupation came out of an autonomous call from Adbusters magazine rather than consultation with the community, we may now be suffering from too much of a good thing as many occupations, organizations and individuals all simultaneously call ambitious, sometimes national actions like the

Changing minds is way more crucial than providing colorful visuals for media

multiple, simultaneous calls for a general strike. There is a fine line between an autonomous action and an adventurist action. It is probably impossible to get a good balance between autonomous action and actions designed by committee that, after going through too many general assemblies and quasi-bureaucratic hoops, become mushy, watered down exercises that appeal only to the lowest common denominator. Still, we can think about the tension and try.

As *Slingshot* goes to press, there are three months left to build a national general strike. That's not long for a traditional gradual organizing campaign, but an eternity for a wildfire or an idea whose time has come. Resistance can easily take off if it tastes delicious in everyone's mouth. This has to go far beyond the relatively small pockets that occupied last fall, and that only will happen if we keep our mind on the quality of the process and the feeling of engagement and participation. We can make the general strike if we do it for ourselves and the world we are creating and if we do it with love in our hearts.

with nothing to lose.

Of course we can adopt the language of the press; these rioters were just selfish, opportunistic chavs, yobs, hoodies, gangs, proles, lumpen. Or we can start borrowing from the politicians' discourse; these riots weren't political, they were motivated by nothing but greed. So they say. But if we take them for their word, what could be more political than



greed? This is the ultimate threat to the present (dis)order - not the Trade Union 'movement' or the phoney left: The former being all too cosily rooted in its historical role of integrating workers into wage-labour peaceably, acting as arbiter between labour and capital and channeling all the frustrations and grievances of their membership into nice moderate demands (or polite requests) for quantitative increases in wages or conditions, with paid bureaucrats destroying any genuine militancy or desires for a qualitative transformation with negotiations, compromises and pay settlements. The 'radical' left meanwhile, are still soaked with patronizing, vanguardist rhetoric and are still committed to the tired old modes of paper-pushing, representation and hierarchical organizing.

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hallmarks of our society, we have seen the corresponding perfection of assimilation techniques that have lulled many into a dull passivity. The decades of the white-collar working class, the extraction of surplus value from our cognitive labour, post-fordism, the promises and the myths of social mobility, the paternalistic welfare state, - through which we depend on Big Government for our very survival - the huge array of products available to all who are willing to sell themselves over on a temporary contract with flexible hours, the plasma screens that allow us some vicarious rest-bite from the commute, the boss, the office politics and the staff meeting, the choices in fashion and gadgets that define us and communicate who we are through the Order of Signs and Symbols, our decision to

offices of Canary Wharf or better still, raided the mansions of Surrey stockbrokers. But we'll shed no tears over the charred skeleton of the SONY warehouse, the Pawn-brokers on Peckham high street or the Brixton Nandos. It is telling that swarms of police occupied the shopping districts around Oxford Street and stood guard, fiddling outside the retail Cathedrals of the West End while the suburbs burned. It is also worth mentioning a message on the so-called 'Peckham Peace Wall' which reads, 'Take it to Parliament, Not to Peckham', and the unsurprising prevalence of, 'Feds had it coming' post-its, or words to that effect.

But the rioters lashed out against their own immediate surroundings, against the familiar. Some even smashed through the windows of the stores in which they worked. Isn't it obvious why? The square mile and the City of London are worlds away. Their violence had to be directed against the embodiments of arbitrary power on their streets, and not only the police. The glass facades of Carphone Warehouse and Footlocker, the purveyors of well-marketed signifiers of social status and identity, who compensate staff with five pounds for every hour of tedium and humiliation and somehow expect diligence and loyalty - these were the first to go. These are the sources of our modern malaise and simmering ennui, and they deserve no more respect than the Palace of Westminster or the Tory HQ at Millbank. The rioter never gave them any.

Many on the left have only talked of 'social exclusion', as if our society was normally an edifice of peaceful relations that had somehow managed to forget about an ostracized 'underclass'. As if the solution could be more 'social inclusion'; to reabsorb these lumpen malcontents into the world of wage-labour and civil society, to guarantee them a future of minimum wage drudgery and voter registration twice a decade - some participation, some inclusion in the racket. After the banlieue uprisings in France in 2005, someone wrote; 'Those who have found less humiliation and more advantage in a life of crime than in sweeping floors will not turn in their weapons, and prison won't teach them to love society.' Check the author's blog kpbsfs.wordpress.com

The instinct for power in the occupy movement

By Haven Quixote

The Occupy protestors have no instinct for power. The police and their respective politicians, with the historical advantage, are well aware of this lack on the part of the Occupiers. And the aspiring police and politicians of the Occupy movement manage the revolt while others sit idly by and convince themselves otherwise. We worry about maintaining wholesome images for media representations that are instrumental to the ruling class. In altering or masking oneself for the most "on point" production, many are seemingly leaving their goals behind. All this is under the guise of pragmatism, when these practical protestors cannot even keep up with the last media fabrication.

The "practical" protestor responds to an allegation by confirming fallacious terms with their own actions. They then think of how a given issue, one that the police and their bureaucrats care about in such a noble manner, can be addressed. The lives of those in power are made a little easier as their work is completed by protestors they previously thought were so unreasonable. This is perhaps the most easily read occurrence of the self-defeating, self-management of which Occupiers across the nation are guilty.

That the self-policing Occupiers perpetually "need" to be engaged by conscious anarchists shows how short-sighted they really are. For the former, the spectacular marches are satisfying enough, as other elements are held back by the rat wheel of teaching and skill-

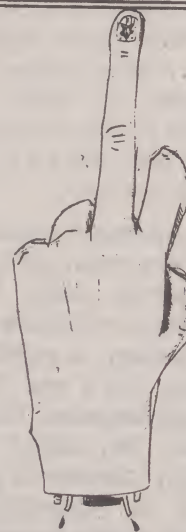
our statement that the Occupy movement is negatively impacting crime in Oakland." Suddenly, past instances of stories, fed to the media by police, show themselves for the tools that they are in the hands of the state. The predictable and fallacious façade of superior moral judgment of Jean Quan and the OPD beautifully unravels before our eyes.

Lakoff believes that the act of revealing facts is not enough to change anyone's mind. The line goes that if the left could only learn to stop using the *language* of the right, then conservative power would lose the reinforcement it gets from being bashed by liberals (by using the former's terms). However, engaging in this sort of rhetoric war limited to party politics is a failed endeavor from the beginning. We can in part understand how this back and forth is limited by examining the shift in world power to hegemony.

Under hegemony, power is internalized by all who exist within such a network of power. This concept was first developed by Italian Marxist Antonio Gramsci to describe a spectrum of power relations – involving both the creation and preservation of *asymmetrical interdependencies*. Through these dynamics of power, "[d]ominant ideological streams must be... reproduced in the activities of our most basic social units," writes Cultural Studies

reinforcing delicate balances of power. Some individuals at protests believe it is their mission to discipline others: with their tactics assuming the form of threats, physical violence, rhetoric, modeling of moral behavior (ex. scrubbing off graffiti), or snitching to the police. Regardless of the work that has been done, an acknowledgement of a diversity of tactics and solidarity among occupiers has yet to be completely fostered.

We live in a world in which the public often takes the news of blatant corruption with a wry smile and a weary shake of the head. OPD's



email conspiring with Mayor Quan – which should be considered not as an exception but the status quo – will probably scandalize the



By I Steve

Chaos is a wild horse; we do not tame nor befriend it by throwing it to the ground and beating it with a stick. Gently point its eyes in the direction you want to go.

-Squatter graffiti, Oakland

I attended an event called "How Will the Walls Come Down?" A debate between "non-violence" and "diversity of tactics." My expectations were low. I had already concluded that hardliners from both sides had dominated the debate, and the vast majority of people in Occupy, who held a view in between, struggled to reach unity on tactics amidst this noise. This formal debate seemed fated to amplify the noise.

These terms are often confuddled by strong opinions about the meanings of "violence" and "diversity." "Diversity of tactics" is mocked as a euphemism for anything-goes with neither respect nor responsibility. People ask why "violence" in this discussion often means vandalism or screaming, but never includes calling the law on someone or voting. In this piece I'll call these concepts "militancy" and "anti-militancy." First because the utter vagueness of "militancy" allows everyone to know exactly what I mean, and also for a rhetorical reason that will be apparent.

There were four advocates of (anti)militancy on either side of the moderator. They all seemed to feel they had a lot to teach Occupy Oakland and little to learn. Two of the four would have said exactly the same things if Occupy Oakland had never happened.

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That the self-policing Occupiers perpetually "need" to be engaged by conscious anarchists shows how short-sighted they really are. For the former, the spectacular marches are satisfying enough, as other elements are held back by the rat-wheel of teach-ins and skill-shares. The practical protestors are unwilling to think in terms of power because they truly have no desire for radical change, let alone a revolution. With mixed success, the Occupy protests have limited themselves to self-contained dead-end issues ("we should be able to do this or that or else we will fight for that allowance"). Boredom is counter-revolutionary, yet its ubiquity has only led to a new set of slightly ameliorating hobbies for many. The Occupy protests at least signify a social shift that was much needed, though – people are finally utilizing the public space that was slowly stolen over time. Will Occupy's grandest achievement vaguely be the reintegration of the public square into our lives?

George Lakoff linguist and political theorist was one of the more exciting developments for the soft left in the U.S. because he was able to think in terms of power. Lakoff explained that political discourse for the right was very strategic – words used consciously reflected mental frameworks that played into voters' psychology. He was looking to elevate the position of Democrats in terms of representation. Truthfulness is not necessarily held in high regard with a focus placed on

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Actions speak louder than words. Police think in simple terms. If they are outnumbered and

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email conspiring with Mayor Quan – which should be considered not as an exception but the status quo – will probably scandalize the public for a moment, but it will not necessarily alter the trajectory of the Occupy movements (just as the globally prevailing orders of capitalism and imperialism did not come to a grinding halt due to thousands of Wikileaks).

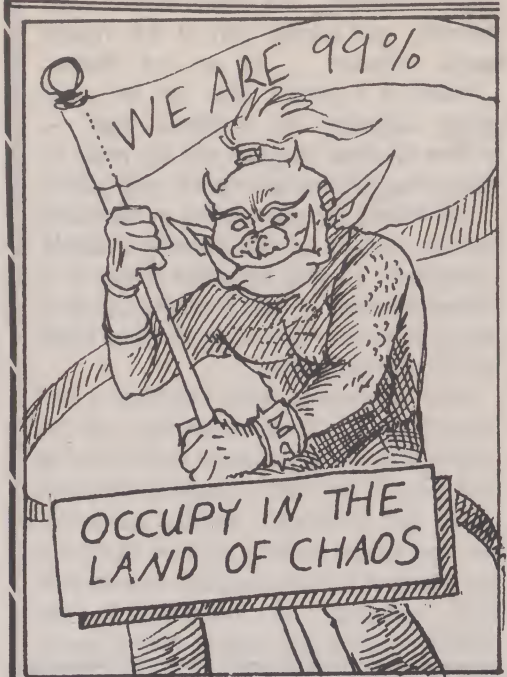
The need for strategy in terms of media representations might doubly apply for activities in the streets. Actions speak louder than words. Police think in simple terms. If they are outnumbered and overpowered, they will back off. Yet the police will take any power granted to them – no matter the numbers at a demonstration. If the police can get away with giving out citations for irrelevant "offenses," then they will if it proves fruitful (getting people to be dissuaded from protesting, for instance). A street protest establishes its own stage and boundaries that make up a territory. Police will do what they can to subvert and reorient these boundaries. What if we made it our goal to reappropriate such a tactic? We could ask ourselves how to best subvert the territory of the police. Here is where spontaneity and creativity both prove useful.

A powerful exercise would be to pay attention to the movements of both the protestors and the police. What short-term goals could we set for this action? What gets

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There were four advocates of (anti)militancy on either side of the moderator. They all seemed to feel they had a lot to teach Occupy Oakland and little to learn. Two of the four would have said exactly the same things if Occupy Oakland had never happened.



While Occupy events at OG Plaza tended to be a third white people, a third black people, and a third other ethnicities, almost everyone in the audience at this debate was white. Three out of the four (anti)militancy advocates were white. Fortunately the panelists

to think in terms of power because they have no desire for radical change, let alone a revolution. With mixed success, the Occupy protests have limited themselves to self-contained dead-end issues ("we should be able to do this or that or else we will fight for that allowance"). Boredom is counter-revolutionary, yet its ubiquity has only led to a new set of slightly ameliorating hobbies for many. The Occupy protests at least signify a social shift that was much needed, though – people are finally utilizing the public space that was slowly stolen over time. Will Occupy's grandest achievement vaguely be the reintegration of the public square into our lives?

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Recently in Oakland, when an internal report reflected the statistic that crime had diminished by 19%, Oakland Police Chief Jordan wrote an email to Mayor Quan's office. In the letter, Jordan noted the strategic inopportunity of such a statistic: "Not sure how you want to share this good news... It may be counter to



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theorist James Lull. Counter-cultural resistance is often absorbed and recycled into a reinforcement of such a power. The 1960s counter-cultural movement, for example, was quickly subsumed under a mountain of profitable psychedelic commodities and their

respective lifestylisms – more of the same old shit covered in patchouli scented shampoo and Jim Morrison posters. Yet this is an unstable relationship – one that can at once "be actively won and secured [or] lost" (to quote some second-hand Stuart Hall, via James Lull; emphasis added). "Hegemony fails," Lull writes, "when dominant ideology is weaker than social resistance."

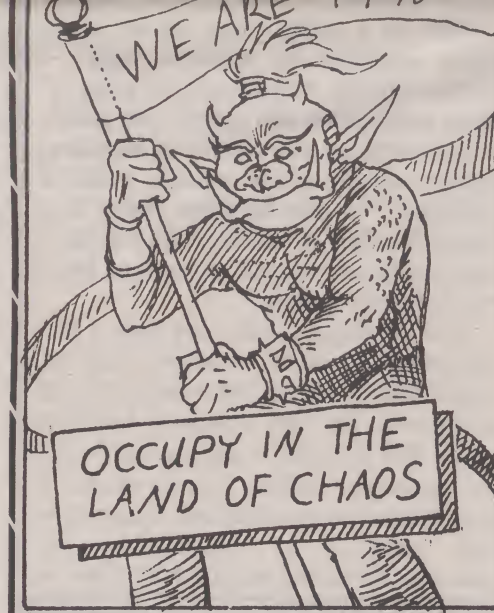
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A powerful exercise would be to pay attention to the movements of both the protestors and the police. What short-term goals could we set for this action? What gets people arrested? What gets police to go away? How do we increase our autonomy, if only temporarily? A similar set of questions might apply for our interactions with the media. What terms are best suited for our current purposes? How is the media not important in relation to our actions? Can we counter anti-Occupy media fabrications with some of our own? All of these thought experiments will prove useful in developing a positive resistance.

The instinct for collective empowerment must be cultivated. Problems faced can be positive if we are able to learn from them. This requires an active acknowledgement of as much of the picture as we possibly can be aware of. We cannot reduce ourselves to tiny windows for action and thought. The Occupy protests should incorporate a wide sampling of human experience in order to strengthen its own position. The tactics will develop only if we are willing to think critically about context and possibility. Let us not limit ourselves, but find new pathways that have yet to be discovered.

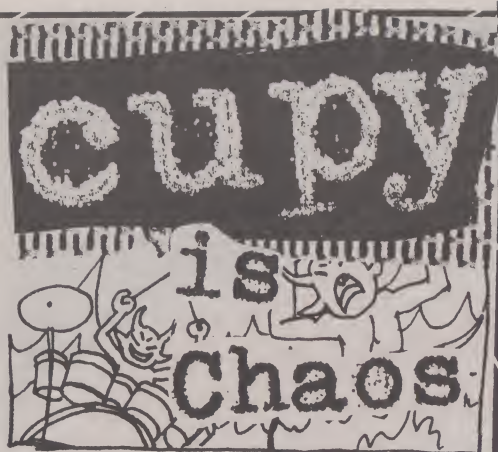


While Occupy events at OG Plaza tended to be a third white people, a third black people, and a third other ethnicities, almost everyone in the audience at this debate was white. Three out of the four (anti)militancy advocates were white. Fortunately the panelists addressed this; a common theme was that the opposing position was from a vantage of privilege. Either the privilege of lenient treatment from the criminal justice system, or the privilege of getting the system to work for one without drastic action.

So what the astonishing yet troubling thought for food, was, one of the (anti)militants explained that the Occupy Movement had to choose to be either a transformative revolution cherishing the most oppressed OR a middle-class liberal-moderate tax-the-rich movement favoring the recently dispossessed.

The key word is OR; I advocate AND. OR means that you see which way the movement is going and then decide whether to get on board. AND means that you don't know where the movement is going, but you still must decide if you're up for the ride. Combining

anarchist tactics AND middle-class populism was a ridiculous experiment that was going great, until tactical anarchists and middle-class



populists pointed out that it was ridiculous.

The socialist left must learn to navigate Occupy's anarchist terrain if we hope to shape and lead the uprising instead of being shaped and led by it. - Pham Binh

The manipulations by the statist left no longer shock, or even amuse; one closes the tab and plays games on Facebook in search of greater relevance. Yet I see my anarchistist comrades plying the same script. After spending 1-100 years promoting a point of view, it's natural (while simultaneously perverted) to hope Occupy will fulfill that viewpoint and to judge it on its ability to do so.

I read about the Occupy plan in *Adbusters* in August and thought the whole thing was hella stupid. But once I saw it strike a nerve in mass consciousness and that so many good people could stomach it, I started to consider that maybe in this particular case it may be conceivably possible to perhaps CHANGE MY MIND. On the other hand, if Occupy had dwindled and fizzled in lower Manhattan, no one would have stepped in to say that more edgy or thoughtful tactics, or overcoming racial or gender alienation, would have saved the project from extinction. The success, which convinced me made Occupy a target for everyone with a conflicting preconceived vision who couldn't embrace the chaos.

On top of the ideological rigor mortis, some people just need an outlet for their accumulated negativity. Like when someone complains that OO is intruding on the homeless people in the Plaza, then the same



THE EMPIRE ... STRIKES BACK

By Weed-o

[Note: while the details of this article are Oakland-centric, the same (or worse) repression is perpetrated against marginalized communities daily. Wherever you are, please stand up and fight back].

During Fall of 2011 the people came out en masse to support Occupy Oakland. The numbers that were mobilized empowered us to directly and effectively confront the oppressive systems that are attacking our communities and ecosystems. Our unity, numbers and mutual solidarity created an environment of relative safety from police repression. Beautiful and creative actions I never thought possible were the norm, where we sought consent from our community, and never asked permission from our would-be masters.

While our organizing and networks are continuing to grow into the Winter, our visual presence has diminished, especially in Oscar Grant Plaza. The city and OPD have

head before it hit the pavement. Immediately the officer who hit me started to swing his baton at both of us. We attempted to pull away as multiple officers continued to aggressively pursue us, swinging batons and throwing a bike at us. No verbal communication by the officers had been made during this entire incident. I was hit on the hand; there was immediate swelling and bruising. My partner was hit on his arm; he later went to the hospital and was diagnosed with a hematoma."

Josh: "I have been participating with Occupy Oakland since October and I have now been battered and arrested twice and beaten once by the police. Never was I acting violently or aggressively. On December 30th I was serving food in the plaza when the police

up in LA, and where I went to college) and that because I was intelligent and educated, I had little in common with most occupiers and that he could "help me". It should be obvious to us all that we are in an age of counter-intelligence."

So yes, we are going through a period of heightened repression and counter-intelligence. This is nothing new and it should not be surprising. Repression and violence is the de facto response to any threat against the current prevailing power structure, and it's effective. So the question is: How can we resist repression?

One response has been the weekly Fuck the Police (FTP) / Anti-repression marches. Assembling every Saturday evening (usually in the plaza), the marches zigzag around downtown and by the police station, drawing attention to the repression and directly

TIMELINE OF POLICE ABUSE

Dec 28: Arrests were made during a raid of an occupation by Tactical Action Committee at an unused lot in West Oakland.

Dec 29: OPD raided the occupation of a foreclosed house on 10th and Mandela, arresting 12 people most of whom are part of the Tactical Action Committee.

Jan 4: About sixty police in riot gear storm the plaza, picked out and arrested twelve people, many of whom are members of the media team. The police abruptly left after "destroying everything" at the peaceful vigil. Occupiers immediately marched to the Alameda County Sheriff's Office in solidarity with those in custody.

Jan 5: Protest at city hall to demonstrate against the repressive police action. Two were snatched and

consciousness and so many good people could stomach it, I started to consider that maybe in this particular case it may be conceivably possible to perhaps CHANGE MY MIND. On the other hand, if Occupy had dwindled and fizzled in lower Manhattan, no one would have stepped in to say that more edgy or thoughtful tactics, or overcoming racial or gender alienation, would have saved the project from extinction. The success, which convinced me made Occupy a target for everyone with a conflicting preconceived vision who couldn't embrace the chaos.

On top of the ideological rigor mortis, some people just need an outlet for their accumulated negativity. Like when someone complains that OO in intruding on the homeless people in the Plaza, then the same person complains that OO is bringing homeless people to the plaza.

...not that we... have any problem with small business being attacked. IN fact, we absolutely love it as ALL business is still business. --article printed in last Slingshot

Apparently, in January, assholes have attacked small businesses again on an Occupy Oakland affiliated march.

"Business" comes from "busy."¹ Any economic activity is a business, a Food Not Bombs chapter, an infoshop (does this explain why so many "radicals" apparently think stealing from infoshops is a good idea?). A small for-profit business is often one more tiresome thing people do to get by, along with wage-slavery or disability, that's rarely morally perfect.

Now, I'm vaguely sympathetic to the idea that everyone deserves to have their business smashed (just like I'm intrigued by the Christian idea that we all deserve to be miserable, die horribly and be tortured forever). But what if this is being done specifically to attack the idea that the poor AND the middle-class have common interests, the main idea of the Occupy movement. If this idea is so bad, why not let Occupy fail on its own merits?

Or, of course, Occupy might win, and then the normal middle-class white people betray the poor, the anarchists, the people of color and the queers. So? How would we be in a worse position than if we force the middle-class to side with the 1% now?

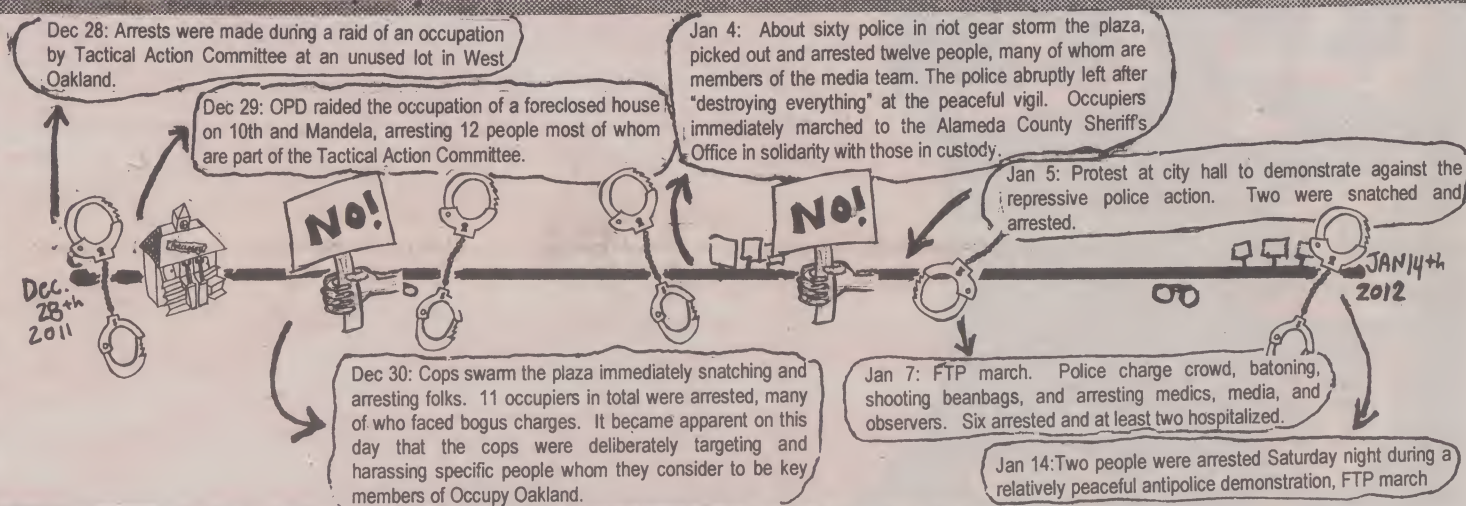
Occupy is the best thing yet to happen to the American black bloc the best thing to

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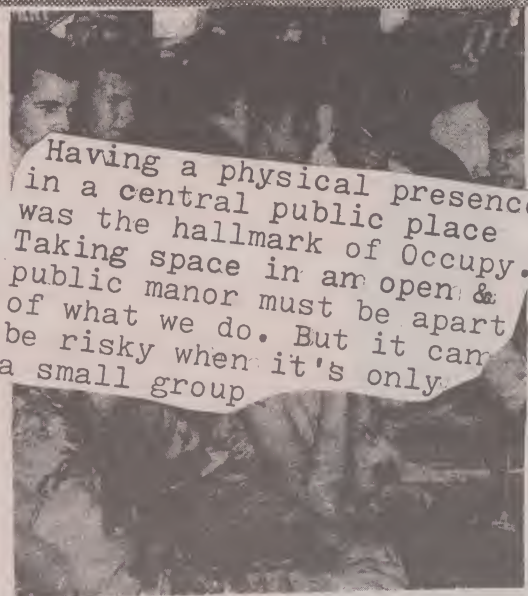
TIMELINE OF POLICE ABUSE



capitalized on this fact by instituting a crackdown and repression on Occupy organizers. Nearly 50 arrests and an unknown number of incidences of police violence have occurred during late January - early December. The victims of this violence are by and large individuals that were not committing any crime. What the victims have in common is a high level of involvement in the movement. Media, Food, Medics and especially the Tactical Action Committee have been targeted and singled out for police violence and repression.

To help illustrate these facts, I will relate a few first hand accounts.

Member of TAC: "On January 4th, about 60 cops flooded the plaza, pointed people out then started grabbing them. I was across the street when an officer pointed in my direction. I started walking away, and when I turned around there were 3 officers walking toward me. They ran up and grabbed me. They called me by my first name and said things like "we got you again, aren't you out on bail?". I was booked for obstructing a 'peace keeper' and I now have a stay away order for the plaza. I was singled out because I have been



moved in on the tree sit. My partner and a friend sat down near the base of the tree; within seconds and without warning the police grabbed and dragged them away. Seconds later a sergeant pointed at me and said "Take

the de facto response to any threat against the current prevailing power structure, and it's effective. So the question is: How can we resist repression?

One response has been the weekly Fuck the Police (FTP) / Anti-repression marches. Assembling every Saturday evening (usually in the plaza), the marches zigzag around downtown and by the police station, drawing attention to the repression and directly

confronting police brutality. The FTP marches are also a great laboratory to experiment with a variety of tactics. Lining up against the police went bad last time; let's try maneuvering around them. How about an FTP parade to celebrate the coming insurrection and present ourselves in a less menacing way, or an FTP kittens march where we spread out over an area in small groups so the cops don't have an organized mass to target?

Or just call it off last minute and kick it in the plaza; which is another thing we can do to help resist repression. Having a physical presence in a central public place was the hallmark of Occupy. Taking space in an open and public manor must be a part of what we do. But it can be risky when it's only a small group out there. It makes it very easy for the police to pick out and arrest the girl bringing food to the occupiers, or the guy with the camera. So spend some time at the plaza, eat some food, join a committee, go to GA, whatever you like, just show up. Being there adds strength and security to the movement, and maybe you will make a new friend.

...not that we... have any problem with small business being attacked. IN fact, we absolutely love it as ALL business is still business. --article printed in last Slingshot

Apparently, in January, assholes have attacked small businesses again on an Occupy Oakland affiliated march.

"Business" comes from "busy."¹ Any economic activity is a business, a Food Not Bombs chapter, an infoshop (does this explain why so many "radicals" apparently think stealing from infoshops is a good idea?). A small for-profit business is often one more tiresome thing people do to get by, along with wage-slavery or disability, that's rarely morally perfect.

Now, I'm vaguely sympathetic to the idea that everyone deserves to have their business smashed (just like I'm intrigued by the Christian idea that we all deserve to be miserable, die horribly and be tortured forever). But what if this is being done specifically to attack the idea that the poor AND the middle-class have common interests, the main idea of the Occupy movement. If this idea is so bad, why not let Occupy fail on its own merits?

Or, of course, Occupy might win, and then the normal middle-class white people betray the poor, the anarchists, the people of color and the queers. So? How would we be in a worse position than if we force the middle-class to side with the 1% now?

Occupy is the best thing yet to happen to the American black bloc, the best thing to happen to the Obama campaign (by upstaging the Tea Party garbage), the best thing to happen to the word "decolonize," and the best thing for Oakland. All aboard the grainer to chaos and have a good time.

¹ It's reasonable to believe that this hostility to the very idea of "business" comes from the flooding of radical movements by apathetic hippies during the 1960s. This may have been encouraged by Stalinist ideologues, hoping to achieve Soviet victory and domination by making Western society pathetic and dysfunctional

28th
2011

Dec 30: Cops swarm the plaza immediately snatching and arresting folks. 11 occupiers in total were arrested, many of who faced bogus charges. It became apparent on this day that the cops were deliberately targeting and harassing specific people whom they consider to be key members of Occupy Oakland.

Jan 7: FTP march. Police charge crowd, batoning, shooting beanbags, and arresting medics, media, and observers. Six arrested and at least two hospitalized.

Jan 14: Two people were arrested Saturday night during a relatively peaceful antipolice demonstration, FTP march

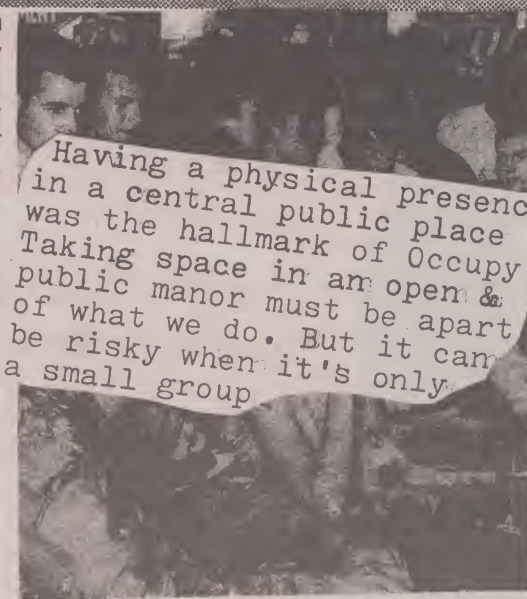
capitalized on this fact by instituting a crackdown and repression on Occupy organizers. Nearly 50 arrests and an unknown number of incidences of police violence have occurred during late January - early December. The victims of this violence are by and large individuals that were not committing any crime. What the victims have in common is a high level of involvement in the movement. Media, Food, Medics and especially the Tactical Action Committee have been targeted and singled out for police violence and repression.

To help illustrate these facts, I will relate a few first hand accounts.

Member of TAC: "On January 4th, about 60 cops flooded the plaza, pointed people out then started grabbing them. I was across the street when an officer pointed in my direction. I started walking away, and when I turned around there were 3 officers walking toward me. They ran up and grabbed me. They called me by my first name and said things like "we got you again, aren't you out on bail?". I was booked for obstructing a 'peace keeper' and I now have a stay away order for the plaza. I was singled out because I have been a consistent and vocal presence in the plaza and active with various other projects."

Leila: "I have been working within the Occupy Oakland community two months working and coordinating with the kitchen and gardening committees and in others ways such as coordinating communications for community planning, and helping to organize and advise others in their projects."

On the night of Jan 7th, during the march against police repression, I was assaulted by multiple Oakland police officers. I was shoved by an officer when I stopped to observe a medic get tackled and arrested. Then a second officer hit me strong enough to send me flying back. I fell and my partner ran to catch my



moved in on the tree sit. My partner and a friend sat down near the base of the tree; within seconds and without warning the police grabbed and dragged them away. Seconds later a sergeant pointed at me and said, "Take 'em". Three cops grabbed me, put me in a pain compliance hold, slammed me against the cruiser and arrested me. I was charged with obstructing a "peace officer", and moved from one holding cell to another for 22 hours before getting bonded out. Others arrested that day were held for 5 days and finally released without charges."

LA Joe: "I came to Oakland from Occupy LA. During my 2½ months here I have been arrested twice and OPD addresses me by my first name. After my second arrest, Officer Nguyen approached me at the plaza. He essentially told me that he had looked in my file (he knew my mom's name, where I grew

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Filling the courts when our allies are on trial is another good way to support the people that are putting their necks on the line so we can all live in a better world. If you don't have the time for that, call the mayor, the DA, the police chief, everyone, and demand the release of political prisoners.

In conclusion, the world is controlled by psychopathic fascists who control armies of soulless mercenaries. Do something about it before it's too late.

To plug in and get more info without having to stand up, go to www.occupyoakland.org (or your local equivalent). Also check indymedia.org and find your local on the left side bar.










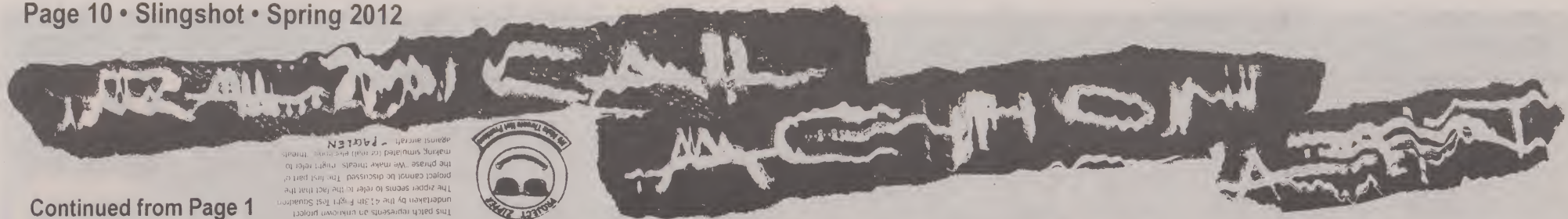
Wings in
the wings



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aren't el



The best
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Continued from Page 1

could call the beats the "right wing of the youth revolt."

The elements of this youth revolt that made it into dominant histories were disparate, to put it simply: bohemian tenements churned out a few generations of artists who reflected the American way. With coffee sitting in their guts, the new American artists produced what was little more than glorified navel-gazing. These *constructed* images of revolt were impressed on the minds of generation after generation and simplified until any real political content they might have contained was trivialized if not altogether lost. Art rebellion took little more than an expensive drug habit and some paint. Open an art magazine today and what you will find are a bunch of pretty pictures, that much is true. But for what? None of it actually brings anything new to the table. Selectively memorialized trends in the art world reflect esoteric traditions (be it abstract expressionism, or pop surrealism, or so-called degenerate art, etc.) strung together by the happy art students of yesteryear. Beneath the trade magazines is another oil-saturated beach. Beyond the niche magazine rack, though, is a world of artists who are now actively resisting the depoliticization of art practice. This wave of political artists knew that everything else seemed old and tired because it was, that one was only a part of one's time with an awareness of the networks of power that shape our daily lives.

It is true that the present generation's art has been energized with radical social and spatial ideas. The renaissance of politically and spatially minded art seems to contrast starkly with art a few decades ago. It seems miraculous that people are making maps of corporate and governmental power in order to

Art, however, has always interacted with the political. In the West, we might think of classic examples such as David's *Death of Marat* (a leader in the French Revolution), Picasso's *Guernica*, or even Shepard Fairey's Obama poster. It's not by the accidental hazards of information distribution that more marginalized art from the undercurrents of culture and the "undeveloped" world have not been more widely circulated.

Just as the African National Conference's contribution and leadership for the anti-apartheid movement is often over-commemorated at the expense of less-celebrated parts of the movement, so has American "progressive art" taken center stage to fringe movements.

Examples of politicized art from these fringes include: Maria "Marusya" Nikiforova's paintings and sculptures (created in between fighting as an anarchist revolutionary in pre-Soviet Russia), Theatre of the Oppressed workshops in Latin America, posters made by the Association of Artists for Freedom of Expression (1st Palestinian Intifada), anti-apartheid prints from the Screen Training Project in Johannesburg, the San Francisco Digger's free & widely attended concerts, and woodcuts depicting the Gwangju uprising against the brutal South Korean military in 1980.

Some radical art is in plain sight and simply needs the right contextual history to understand it: have you ever gazed closely at the murals in the Rincon annex post office in San Francisco? Anton Refregier was forced to censor his own work when officials had a look at his paintings of union victories and the enslavement of Native Americans by Spanish missionaries. This 1948 work remains blatantly

references Refregier's style through the trappings of neo-art deco revival. However, the content all but laughs at Refregier's message, clipping its wings: the 1980s mural is a sad technocratic ode to industry.)

We can therefore dismiss the idea that art has not been radical, or politicized, until now... Though the galleries and sanctioned disciplines look more like Marie Antoinette's commissioned portraits than the voice of the people.

Some claim that what may set contemporary radical art apart are its spatial tactics for socio-political change. Trevor Paglen coined the term "*experimental geography*" to mean a cross-disciplinary practice of art, research, and experimentation that assumes that social space is an essential battleground of politics. A former graduate student in the geography and art departments at UC Berkeley, Paglen writes about an art practice that takes an active position against the dominant culture's geographical imperialism. Ever since cartographic knowledge has been gathered by rulers, it has been used to conquer and subjugate other people along lines of race, gender, class, and ability. However,

"...if a work of art is produced through the vain attempts of rich art students to gain sexual partners, commenting little if at all on any political or social struggle, it is not worthy to be called 'art.' How about 'bored expressions

Voina. The anarcho-artist group form another arm of the new political art, developing their own spatial code - an expansion of street art to its logical ends. Formed in Russia in 2005, Voina started by planning and executing anonymous street actions that would lay the foundation for the group and its more public incarnation. Voina, meaning "War," developed a means of guerrilla street theatre that might find its origins just as much in the Up Against the Wall Motherfuckers as Antonin Artaud.

By 2008, Voina was executing actions that they themselves began to publicize online through video documentation. Their actions



consisted of social antagonism on a grand-scale - from a 60 meter phallus that overshadowed the Russian police headquarters to an orgy in a Moscow museum (during elections, nonetheless), Voina in a sense broke the mold for anarchist action. In the production of a short film, they gave themselves the excuse to overturn police cruisers: in the end passing the ball to whomever is willing.

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It is true that the present generation's art has been energized with radical social and spatial ideas. The renaissance of politically and spatially minded art seems to contrast starkly with art a few decades ago. It seems miraculous that people are making maps of corporate and governmental power in order to subvert it (see "World Government" by the Bureau d'etudes or "The People's Guide to the RNC").

celebrated parts of the movement, such as American "progressive art" taken center stage to fringe movements.

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contemporary geography challenges the colonialist lineage from Columbus to the United States Census, and in doing so, has drawn much from both Marxism and sociological ideas about the production of space (see the work of David Harvey or Richard Walker, for example). Just as commodities are made, so are ideas and cultural artifacts, albeit in different ways. Thus, one of the most important questions that contemporary experimental geography asks is not "Is this art?" but "How was this art produced and how will it in turn produce new socio-political realities?" The logic is thus that if a work of art is produced through the vain attempts of rich art students to gain sexual partners, commenting little if at all on any political or social struggle, it is not worthy to be called "art." How about "bored expressions of the elite"?

Contemporary geographers and contemporary experimental geographers both take much inspiration from a man called Le Febvre (whose intellectual battles with the Situationists leave some question as to the origins of one or the others' ideas). Le Febvre believed that space is secreted by power. That



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Voina is a reflection of a new Russia that has now been dealing with capitalism and its supportive bureaucrats for some time. Dominant media narratives present the Russian context as anachronistic, with Voina's attacks being seen as a natural product of a backwards society. The question as to how the situation might be similar in the U.S. is altogether avoided. For many, the sort of antagonism found in the movements of Voina would be out of the question in a more developed democracy, or ignored as they often are. But it is clear that the failures of democracy-in-the-name-of-capitalism are making themselves more and more apparent across the world. "Nowadays, when even hope for democracy in Russia is ruined," says Voina conspirator, Alex Plutser-Sarno, "painting flowers and pussy cats or making any other 'pure' art, lacking a socio-political content, is to support the right-wing authorities." Plutser-Sarno prefers a skull-and-crossbones.

Divorced from life, art becomes just another virtual pastime. What we desire is art as a tactic of engagement in the world. Any practice of art that evades this aspiration can be considered a failure. The same goes for the empty memorializations of art that reinforce prevailing histories. "Beauty, when it is not a promise of happiness, must be destroyed" (Debord). What possibly lies under the smile of the Mona Lisa? The stuckist pile of shit? The

BLACK HOLE

FREE FILM SCHOOL

By eggplant

A new group is forming called the Black Hole Free Film School, and though it saw its first meeting in a warehouse in Oakland, similar groups are taking the cue and are having meetings in L.A. and NY. The first meeting went quickly from mass dreaming to making an inventory list of resources to be shared and organized. Frankly this level of serious engagement is in no small part influenced by the Occupy Movement that swept through the land this past fall. Many of the same faces could be found there.

The group seeks to have the resources available for people to make and exhibit their works on video and film. The school will facilitate workshops and classes to give people more confidence in making their first film. Also

The name Black Hole has been used this past year for an underground film series that exhibits rare treats in warehouses around the Bay Area. It was agreed at the first meeting to adapt the same name for the emerging Free School. The inspiration for the name partially comes from reclaiming the technologies that have been discarded from modern consumer culture, as new technologies flood the market. Devices like 8mm, Super 8, VHS, Betamax are all to a degree still functional as tools, and they hold value to the Black Hole Theatre ethic. In fact, they are often more accessible to scavengers and the like. The Black Hole Free School intends to be able to screen movies off these devices—as well as the latest digital capabilities.

Feel free to think up some cool classes and

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The group seeks to have the resources available for people to make and exhibit their works on video and film. The school will facilitate workshops and classes to give people more confidence in making their first film. Also planned is a monthly screening of new works where film makers can get feedback from their peers. Other ideas such as an online and printed newsletter look to set into motion a flurry of activity. This kind of enthusiasm over the barriers of mass communication was last seen after the WTO in Seattle, with the advent of Indymedia.

Just two days into the New Year a low-key announcement to discuss the Free School brought out over 25 people. Twenty-Five! On a Monday night... Now try to get that many people to work on a community newspaper or to fix up a long neglected community space, and it will be no argument on how people are moved by moving images. And why shouldn't they be? There is one level of sophisticated political analysis that encourages people to follow their pleasure, and to use that momentum to dis-empower oppression. We have eyes and ears and they need to be fed too—and it's a part of human nature to want to sit down and be enveloped in the dark and engaged in a story.

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Feel free to think up some cool classes and then get to organizing how would you pull it all off. Like all grassroots projects it gains from your input and support. For far too long various maneuvers have been employed to limit audiences' access to independent media. The continuous efforts of a DIY network and the Internet have opened up a lot of space. This has done much to hasten the collapse of major newspapers, the music industry, and large movie companies. But to overly rely on the Internet is sloppy. Legislation like Stop Internet Piracy Act (SOPA) would return us to a limited vision of the world. The flow of power will continue downward only as long as a committed people act. Since the Black Hole is in the forming stages the best way to plug in is to check the web site until a solid venue is established. Don't resist the pull of the Black Hole.

blackholefreefilmschool.wordpress.com

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Contemporary geographers and contemporary experimental geographers both take much inspiration from a man called Le Febvre (whose intellectual battles with the Situationists leave some question as to the origins of one or the others' ideas). Le Febvre believed that space is *secreted* by power. That is, the system we exist in has shaped every space we inhabit. From grocery stores to

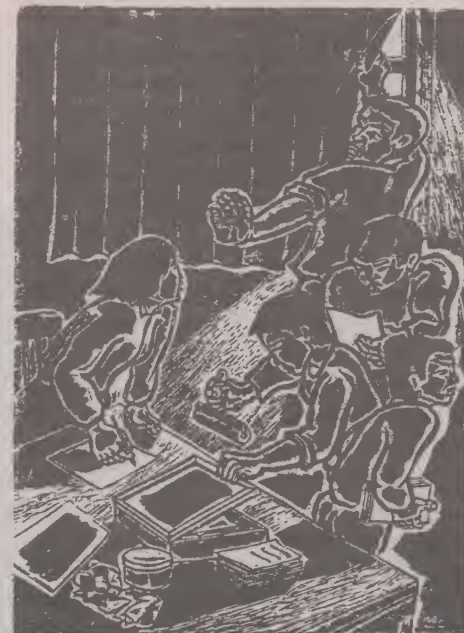
national parks, we cannot escape capitalism's defining force. Which demographic of our population truly has access to visit Yosemite National Park? How have freedoms been curtailed based on workplace, school, or public ordinances? Le Febvre also posited that the new *spatial code*, or way of communicating in space was not solely rhetorical. A spatial code of action would mean that ideas about space (involving borders, militarized zones, plazas, shopping malls, billboards, foreclosed bank-owned homes...) are communicated through occupations, games, workplace takeovers, and the like. Artists have followed suit, whether that means to organize flash-mob style street theatre or to communicate a call to radical organizing through silk-screened posters.

"Contemporary art is, first of all, an art activism for us, and not the piles of the art-rubbish kept in the galleries," says Natalia Sokol, member of the actionist art collective

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Just waiting to be found

ZINE REVIEWS

It is difficult to let go of the moments that come before reading a zine – your sore eyes notice a fresh cover peaking at you from the rack across the room, drawing you in. Then there is the time spent trying to delay the moment when your hands will shakily reach out and lift the crunchy inked pages from the shelf – maybe you put on a record or try to finish a chapter of the book you're reading, meanwhile your expectations grow and your mind wanders... will this collection of paper be the response to some questions you have long needed answered? Will it make you feel more comfortable in your body? Are the images within, lurking on each page, going to inspire you to continue and pursue your passion of creating crudely inked pornography? The moment before you first part the pages, you may be expecting to find an energy-sucking leech but instead find a friend. Although these contemplations are an important factor in discovering a new zine, we must eventually surrender ourselves to the thoughts that come after tending to paper goods – be it bedside, stuffed between books in the library, coffee stained, under dumpstered pizza – as we lovingly or half-assedly give them time and attention. Here are some of the impressions that came afterward from a few ziney Slingshot folks. (Bird)

Twenty-Four Hours

16pgs. Small size issue 7

39 w. 30th st.#g

Bayonne, NJ 07002

Twentyfourhourszine.blogspot.com

This is the 10th anniversary of this publication (the editor also does poetry and a rag called

Bacon in the Beans

P.O. Box 4912 Thousand Oaks, CA 91359 or
baconinthebeans@gmail.com

Visiting SoCal suburbia I came across this one at a record store. Past the egg-making hominids on the cover are the thoughts of a guy who's been involved in the punk scene for nearly 27 years... Most of those years, he writes, have been spent intoxicated. The zine might be described as a product of his recent shift towards sober living (one week as of the publication of the zine, which is no small feat). In addition to the diary-like entries are music-related interviews (including one on Siberian hardcore!), nursery rhymes, a piece on "punk social networking from 20 years ago," and a critique of shows at big for-profit venues ("All the amenities provided to the counterculture"). The text is unbelievably small at times, which at least says something about the amount of material there is in this thin volume. The editor collects "vintage punk & hardcore 70s & 80s demos. Get in touch if you can unload your tapes."

(joey)

lacking any juicy details. Each issue asks for contributions but I've only seen a few pieces by someone besides the editor. Most of the (uncredited) contributor writings seem to be the most lifeless and composed without an audience in mind. Supply lists or generic protester manifestos as example. In contrast the writings from the editor that describes the General Assemblies, the protests and the police harassment is on fire. This reporting reveals a very militant anarchist perspective. Fans of Green Anarchy, Modesto Anarcho and UA in the Bay will be smitten with each new issue. (eggplant)

OtherXCore zine

#3 winter 2011 (no price listed but trade OK)

PO box 391

Madera, CA 93639

Fresno is not what people think of when thinking of California. But to the young people growing up there it is a real place — dull and oppressive. The urge to change the world from where they're standing is not taken lightly. This

tags, punk rock, class, war, sexuality, rednecks, border graffiti, and trains. Regarding tagging and the first amendment right to do so, the author says, "it only makes sense to ban creativity especially when it is contagious." And, "I urge you to alter your reality into a contrast of your dreams and all the beauty you know. GRAFF AINT A CRiME...Bomb Reality"

Family matters permeate the zine and it is always brutally honest, "we aren't born anymore as much as we are delegated to tax zones." When talking about reluctance to speak to rich children they say, "SUE lawyers kid knew what poor Mexicans were because while my brothers were roofing their house; her mother spewed distrust from her lips to the neighbor over a very sour lemonade." (baked brie)

Raging Pelican: Journal of Gulf Coast Resistance

ragingpelican.com

ragingpelican@gmail.com

The third issue of the Raging Pelican highlights the occupy movement in the Gulf Coast region of the United States. In an article titled "Against the Wind: Colonial Louisiana in the 21st Century" T. Mayheart Dardar speaks of the desecration of the bayou by the BP oil spill, over 300 years of continual colonialism, and the effects upon the Houma community, indigenous to the Gulf Coast and unrecognized by the federal government of the U.S.

In "The Elephant of Color in the Room" Ben Last relates their experience in forming a

zine is from one such person who is hard at

response to some questions you have long needed answered? Will it make you feel more comfortable in your body? Are the images within, lurking on each page, going to inspire you to continue and pursue your passion of creating crudely inked pornography? The moment before you first part the pages, you may be expecting to find an energy-sucking leech but instead find a friend. Although these contemplations are an important factor in discovering a new zine, we must eventually surrender ourselves to the thoughts that come after tending to paper goods — be it bedside, stuffed between books in the library, coffee stained, under dumpstered pizza — as we lovingly or half-assedly give them time and attention. Here are some of the impressions that came afterward from a few ziney Slingshot folks. (Bird)

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This is the 10th anniversary of this publication (the editor also does poetry and a rag called Noise Noise Noise). I never read it before which makes it makes it hard for me to contrast it with the other issues. My first impression is that the entirety of the zine is made on a computer — both its text and its graphics. There's lots of open space on the page — which should be a welcomed sight to tired eyes, but its readability is diminished by the font size being just above squinting level. Thankfully all the content is rather short and compelling, which makes it easier to just pick it up quickly in between other pressing matters. The focus seems to be about hunting out people who do cool things — like writers and artists, and getting a little insight into their work. I felt like "what's the point" a few times reading it, but the subject matter would suddenly improve thus captivating me. This issue has talks with a photographer who documents the last meals by death row inmates, writers like Aaron Cometbus, and the shortest of all possible book reviews. Watch out! you may be in the next issue. (eggplant)

Later Daze #7 - The "Fight Against Monotony" Issue

734 30th St. Oakland, CA 94609 or

publication of the zine, which is no small feat). In addition to the diary-like entries are music-related interviews (including one on Siberian hardcore!), nursery rhymes, a piece on "punk social networking from 20 years ago," and a critique of shows at big for-profit venues ("All the amenities provided to the counterculture"). The text is unbelievably small at times, which at least says something about the amount of material there is in this thin volume. The editor collects "vintage punk & hardcore 70s & 80s demos. Get in touch if you can unload your tapes." (joey)



Dreams of Donuts #13

836 57th St.

Oakland CA 94608

all4choice@hotmail.com

Heather Wreckage, the dreamer of this, really gets it. She knows the issues important to the activist anarchist scene well, and can still have a good time worth writing about. It's all largely done in a comic style. This particular issue, the characters look shaded and more rounded, making them rise up from the page and their usual state of two dimensions. The eye candy appeal of it all out shines what is easiest to criticize — the flat story telling. The events pass thru the pages almost as if Heather is just making a list of the baddest ass moments of

Fans of Green Anarchy, Modesto Anarcho and UA in the Bay will be smitten with each new issue. (eggplant)

OtherXCore zine

#3 winter 2011(no price listed but trade OK)

PO box 391

Madera, CA 93639

Fresno is not what people think of when thinking of California. But to the young people growing up there it is a real place — dull and oppressive. The urge to change the world from where they're standing is not taken lightly. This

zine is from one such person, who is hard at work chronicling the counter culture being created. When you read this issue you will find that some of the content is designed with the locals in mind, and it may seem insular. They got it together to open an all ages music venue called The Bell-Tower, which acts as the zine's spiritual center. There are reports on the scene in San Francisco and Portland, but in the end, home is made all the more important. Also inside are some factoids on healthy Herbs and a fat piece on body politics. This issue shows an incredible growth in content compared to the previous issues. An enlarged audience for this publication promises that what they produce in the future will be more sophisticated. Worth supporting. (eggplant)

Port Wino#2

okupanda99@riseup.net

Once there was an art exhibit with a whale rotting in a museum. People paid to experience this art piece and got pissed off. Those that paid were disgusted and left in a rage making it very easy to sneak in. The lumpen proletariat's reaction was typically to laugh, puke, cry and then laugh again. If you breathe too deeply of Port Wino#2 you might

zones." When talking about reluctance to speak to rich children they say, "SUE lawyers kid knew what poor Mexicans were because while my brothers were roofing their house; her mother spewed distrust from her lips to the neighbor over a very sour lemonade." (baked brie)

Raging Pelican: Journal of Gulf Coast Resistance

ragingpelican.com

ragingpelican@gmail.com

The third issue of the Raging Pelican highlights the occupy movement in the Gulf Coast region of the United States. In an article titled "Against the Wind: Colonial Louisiana in the 21st Century" T. Mayheart Dardar speaks of the desecration of the bayou by the BP oil spill, over 300 years of continual colonialism, and the effects upon the Houma community, indigenous to the Gulf Coast and unrecognized by the federal government of the U.S.

In "The Elephant of Color in the Room" Ben Last relates their experience in forming a



people of color caucus, "the key to the total smashing of an alienating environment rests in successful outreach coupled with keen self-awareness."

Mona Landsberg asks male socialized individuals to give up their privilege in "If I Can't Keep My White Male Privilege. . ."

"Tahrir Here" by Joseph R. Jones points out

contrast it with the other issues. My first impression is that the entirety of the zine is made on a computer — both its text and its graphics. There's lots of open space on the page — which should be a welcomed sight to tired eyes, but its readability is diminished by the font size being just above squinting level. Thankfully all the content is rather short and compelling, which makes it easier to just pick it up quickly in between other pressing matters. The focus seems to be about hunting out people who do cool things — like writers and artists, and getting a little insight into their work. I felt like "what's the point" a few times reading it, but the subject matter would suddenly improve thus captivating me. This issue has talks with a photographer who documents the last meals by death row inmates, writers like Aaron Cometbus, and the shortest of all possible book reviews. Watch out! you may be in the next issue. (eggplant)

Later Daze #7 - The "Fight Against Monotony" Issue

734 30th St. Oakland, CA 94609 or theheist@rock.com

This new issue of Later Daze is a product of Keith's battle against dead time. The structure consists of some cures for boredom that seem to have worked for the writer. Almost in opposition to the comic on the back-cover, Keith philosophizes on the ebbs and floods of daily life in the Bay Area. An interview with his housemates becomes a meditation on gentrification. His comics swim in curious abandon. Like the photograph inside, he stands among ruins of things past, tracing the outlines of racial tensions that have marked the United States from its origins up to the present. The most impressive piece is on the race riots in 1945 on a night that Cab Calloway was in town - blacks were denied entry to the theatre. In looking for his own cure for boredom, the writer seems to have created such a cure for his readers. (joey)



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(eggplant)

Oscar Grant Plaza Gazette

oscargrantplazagazette@gmail.com

A one-sheet newsletter. Generally it documents the currents events on or around Oscar Grant Plaza — the Occupy Oakland base. Some of the writing is rather dull and

that some of the content is designed with the locals in mind, and it may seem insular. They got it together to open an all ages music venue called The Bell-Tower, which acts as the zine's spiritual center. There are reports on the scene in San Francisco and Portland, but in the end, home is made all the more important. Also inside are some factoids on healthy Herbs and a fat piece on body politics. This issue shows an incredible growth in content compared to the previous issues. An enlarged audience for this publication promises that what they produce in the future will be more sophisticated. Worth supporting. (eggplant)

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Port Wino#2 starts with a description of how families talk about members who live houseless. And then it goes right into a ghost story; "we don't speak ill of the dead, unless they really deserve it cause they're always listening." The rest of the zine talks about gang



people of color caucus, "the key to the total smashing of an alienating environment rests in successful outreach coupled with keen self-awareness."

Mona Landsberg asks male socialized individuals to give up their privilege in "If I Can't Keep My White Male Privilege. . ."

"Tahir Here" by Joeseeph R. Jones points out that asking for permits does not replicate the uprising in Tahir Square where people illegally defended their spaces against violent state repression. They also tell the story of Occupy Denver's police raid where the Denver Anarchist Black Cross defended the camp and the initial organizers insisted that the camp be taken down to be in compliance with the law, "the rebuilt encampment is now divided between those who would obey the law at all times, no matter the consequences, and those who will break it in order to defend the principles that they stand for."

My personal favorite moments of issue #3 are a hilarious photo of fake counter-protesters at Occupy Mobile, one sign reading, "Who needs to trade stocks when you can trade human lives!!!" and the introduction which states, "I don't really give a shit about Wall Street. I care about our homes and lives in South Louisiana and the Gulf Coast, our peoples, culture, traditions and ways of life, all of which are being destroyed."

(baked brie)

including the invisible

By Comrade Canary

The politics of inclusion have always been at the core of the disability rights movement, and activists with disabilities are speaking up at General Assemblies about how to make occupations more accessible. People with disabilities are used to obstacles, and activism comes natural to many of us, because we frequently find ourselves thrust upon a soapbox simply to demand our right to access public places. But disability rights are not merely about ramps and zero threshold, the willingness to provide sign language interpreters and resources in alternative formats, or making seats available to those who need them. Building an inclusive movement means becoming aware of all of our comrades' needs, be they obvious or invisible, and feeling the empathy necessary for true solidarity. Reclaiming the commons for all is not about tolerating each other, but accepting and embracing our differences. It's not about accommodation, but about community. 'An injury to one, is an injury to all' is not an empty slogan, but describes real people, with real injuries.

People with disabilities have been called the largest minority in the world, one that each and every person can become part of at any given moment, and without warning. If you're lucky enough to live to a ripe old age, you most likely will end up with some measure of disability. Direct action activists who stand up to the police state are especially at risk of disabling injury, but are often unprepared for the difficult realities people with disabilities face. Disability rights are currently under heavy attack by the austerity measures of the 1%. Already living in poverty, we have seen deep cuts to the social services that keep many of us alive. SSI has been reduced several times over the last couple of years. Medicaid has been stripped

The more complex our own individual struggle for immediate survival, the less likely we are able to help in the struggle for revolutionary change, unless the movement makes room for our needs. Many people with disabilities cannot participate fully in the Occupy movement, but desperately want to. Among the invisible 99% are comrades who are isolated by disabling illnesses that are caused by the industrial civilization of the 1%. As synthetic chemicals and other toxic substances have become a constant in our lives, some of us have reached toxic loads that are no longer manageable. For us there are no

There are a few things that occupiers can do to help make it safer for comrades with toxic injuries to participate: as individuals you can choose to use fragrance-free laundry and personal products. Synthetic fragrances are made with petrochemicals, and a slew of other hazardous chemicals. Even essential oils are often extracted with toxic chemicals, and can make people ill. Occupations could explicitly discourage smoking in the crowds, and set up comfortable smoking areas. A very large segment of the population has asthma and other lung diseases, which are aggravated by second hand smoke, including from incense

industries of the 1%. There are millions of people with chemically-induced asthma and other respiratory diseases, of which thousands die each year. Every cell phone transmission puts an increasing number of people who live near cell towers at risk of cancer. In a society where the use of chemicals and wireless technology runs rampant, such injuries can happen to anyone. It can happen to you or someone you love. Like the canaries in the coal mines who alerted miners to deadly fumes, those of us who have been poisoned already are often able to recognize toxicity sooner than those who are still healthy. Some among us were first injured by teargas on previous actions, and have vital information and skills to contribute to the movement, but we can't approach you when your cologne is impairing our central nervous system and making it hard to breathe.

Of course people with toxic injuries are unlikely to forget that the cozy villages that are being built by the Occupy movement are also direct actions with inherent risks not everyone will be able to take. Chemically injured people cannot afford to stick around when the cops put on their gasmasks. The threat of chemical weapons precludes our involvement in certain actions. But that is not to say that we should be excluded from history because of our limitations. The disability rights movement has been involved in civil disobedience from the start, challenging the misconceptions of helplessness, and continuing today with groups like ADAPT. People with disabilities are participating in occupations throughout the world. Even as comrades with toxic injuries are housebound, they find creative ways to support the occupations from where they are, like the folks who Occupy At Home & organize online occupyathome.wordpress.com. But we shouldn't have to stay at home, isolated from



'small' exposures. Every exposure is another drop in a barrel that's already overflowing. Because the toxic substances that make us sick are so commonly used, many of us can rarely leave whatever controlled home environments we can create, and we become housebound, because every outing is a physical assault on our health. We are

and burning sage. Any ceremonial burning could be planned for specific times that can be avoided by those of us who must. For comrades injured by electromagnetic radiation, which often overlaps with chemical injuries, it would be helpful to set up an area as far from any cell towers as possible, where cell phones and other wireless gadgets must be turned off.

frequently find ourselves thrust upon a soapbox simply to demand our right to access public places. But disability rights are not merely about ramps and zero threshold, the willingness to provide sign language interpreters and resources in alternative formats, or making seats available to those who need them. Building an inclusive movement means becoming aware of all of our comrades' needs, be they obvious or invisible, and feeling the empathy necessary for true solidarity. Reclaiming the commons for all is not about tolerating each other, but accepting and embracing our differences. It's not about accommodation, but about community. 'An injury to one, is an injury to all' is not an empty slogan, but describes real people, with real injuries.

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'small' exposures. Every exposure is another drop in a barrel that's already overflowing. Because the toxic substances that make us sick are so commonly used, many of us can rarely leave whatever controlled home environments we can create, and we become housebound, because every outing is a physical assault on our health. We are essentially barred from participation in the community, and are in effect invisible. When we do venture out, some of us have to wear masks to help minimize exposure, and stay at a distance to avoid perfumed smokers, keeping us further alienated from our comrades.

and burning sage. Any ceremonial burning could be planned for specific times that can be avoided by those of us who must. For comrades injured by electromagnetic radiation, which often overlaps with chemical injuries, it would be helpful to set up an area as far from any cell towers as possible, where cell phones and other wireless gadgets must be turned off.

Why should occupations do any of this? Out of solidarity, as well as self-preservation. Because there are millions of people who are injured and sensitized by chemicals and electromagnetic radiation, many who are pushed to the margins of society by the toxic

someone you love. Like the canaries in the coal mines who alerted miners to deadly fumes, those of us who have been poisoned already are often able to recognize toxicity sooner than those who are still healthy. Some among us were first injured by teargas on previous actions, and have vital information and skills to contribute to the movement, but we can't approach you when your cologne is impairing our central nervous system and making it hard to breathe.

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ORGANIZER

today & tomorrow

Thanks to folks who bought a 2012 Slingshot organizer - selling them funds this paper! We still have copies available if you want to buy one.

Sales were down a lot this year, continuing a pattern of decreasing sales over the last few years. Aside from the effects of recession and the declining number of independent bookstores that exist to carry such titles, we have

more radical events, so if you want to do some research, email us and we'll email you what we have so you can add to it:

• January 25, 28

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So far the only major error we've spotted is that the full month calendar on a page for September doesn't have the days of the week in the same order as a standard calendar. Instead of being arranged SMTWTFSS, it is MTWTFSS. The days of the week aren't written in on that page, so please write them in correctly yourself. We'll try to proofread that section more carefully next year.

Sales were down a lot this year, continuing a pattern of decreasing sales over the last few years. Aside from the effects of recession and the declining number of independent bookstores that exist to carry the organizer, it seems like demand for a paper calendar is falling off as many people get smart phones. Our cousin the War Resister's League Peace calendar which started publishing in 1955 announced that 2012 would be their last year in response to shrinking sales. If trends continue, Slingshot collective needs to consider alternate ways to raise funds pay to print the paper.

One idea floating around is to make an organizer "app" for the iPhone and other smart phones. Making an "app" doesn't seem as do-it-yourself as making the organizer, so we need help. If you know how to develop smart phone applications and want to help make a Slingshot organizer app, let us know. Also, let us know if you think it should be free (with an option to donate) or should we charge a few pennies? The idea would be a calendar with radical historical dates, radical graphics; a menstrual calendar, and a radical contact list, plus access to helpful DIY features. Let us know if you have ideas for what other bells and whistles we should consider.

Until paper is totally dead, we'll be working on the 2013 organizer this summer. It will be available around October 1. Let us know if you want to help us make the 2013 organizer. Here is a timeline for the work:

- In May and June, we'll edit, correct and improve the list of historical dates. Deadline for finishing: June 22. The following dates in particular need

more radical events, so if you want to do some research, email us and we'll email you what we have so you can add to it:

- January 25, 28
- February 9, 16-18, 22, 24, 25
- March 2, 13, 17, 18
- April 6, 13, 16, 19
- May 14, 16, 17, 20, 22, 23
- June 3, 22, 27, 30,
- July 6, 11, 19, 24, 29, 30, 31
- August 4, 5, 11, 13, 14, 17, 21, 26
- September 1, 6, 10 22-25, 29, 30
- October 5, 6, 9, 10, 14, 16, 29, 31
- November 2, 3, 7, 10-12, 14, 15, 24, 26, 28-30
- December 22-24, 31

We particularly like adding events from 2011/12 to the list of historical dates.

- If you want to design a section of the calendar, let us know or send us random art by June 22. Deadline to finish calendar pages or give us suggestions for 2013 is July 27.

- We need all new or confirmed radical contact listings and cover art submissions by July 27.

- If you have ideas for the short features we publish in the back, let us know by July 27. We try to print different features every year.

- If you're in the Bay Area July 28/29 or August 4/5, we loving having help with the final organizer design — all done by hand, which is extra fun. Contact us. We especially need to find some really careful proofreaders.

UNMASKING THE THING

ALEC conceals the corporations that write the laws

By Jesse D. Palmer

To the extent the occupy movement wants to expand its focus beyond local occupations onto the national stage, exposing and disrupting the American Legislative Exchange Council (ALEC) and its member companies offers an amazing opportunity because of the

state legislatures across the country by elected officials who are ALEC. ALEC's model laws focus on deregulation, attacks on labor and immigrants, and weakening environmental and health laws. 98 percent of ALEC's income comes from 300 major corporate sources — companies like ExxonMobil, Coca-Cola, Wal-Mart, Bayer. Around 1/3 of US legislators from all 50 states — 2000 in all — belong to ALEC.

"creative direct actions" to "shut down the corporations that are part of ALEC . . . shut down corporate headquarters and stop business as usual." ALEC member companies have corporate outposts in almost every city and village across the country, so there's no way for ALEC to hide from the hundreds of decentralized occupations.

Occupy Salt Lake is already discussing how to protest the 39th annual meeting of ALEC July 25 - 28 in Salt Lake City. Like the historic

A key feature of the occupy phenomenon has been opening up dialog and debate on subjects like economic inequality that, for too long, weren't discussed much. A secret ALEC's effectiveness has been the way it has exerted so much influence with so little public attention. Exposing ALEC and the boldfaced way corporations literally write the laws that increase their power is a key in the struggle against corporate domination.

In July, 2011 the Center for Media and Democracy released roughly 800 leaked model bills developed by the Council that are now on-line and subject to public scrutiny. Everyone should check out their website to understand what an octopus ALEC really is. The proposed laws cover school privatization, green house gas emissions, union busting, industrial farming, biotech, fracking, pesticides, liquified natural gas, childhood lead exposure, health insurance, coal ash, international trade, water, banking, consumer protection, auto insurance, credit cards, tort reform, voter ID, guns, death and taxes. ALEC was behind the anti-immigrant SB 1070 law in Arizona as well as Wisconsin Governor Scott Walker's attack on public union organizing rights there.

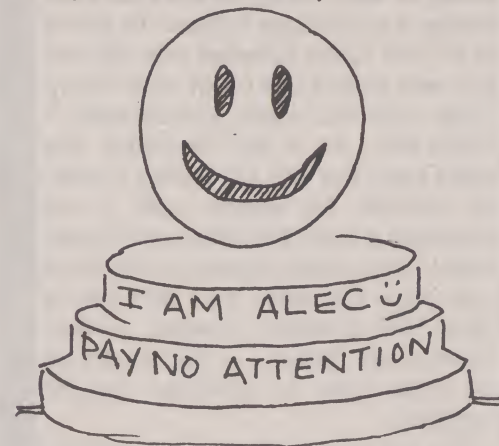
In many ways, in many places, and with many voices, ALEC is being exposed.

To see the leaked 800 bills, check alecexposed.org. To plug into the Feb. 29 protest, check shutdownthecorporations.org. For a report about the Arizona protest and how to support those arrested, check azresistsalec.wordpress.com. Check out Occupy Salt Lake City at occupyslc.org.



way ALEC combines corporate economic domination with political control. ALEC is a non-profit funded by the largest corporations where industry representatives work with conservative legislators to write pro-corporate model legislation which is then introduced into

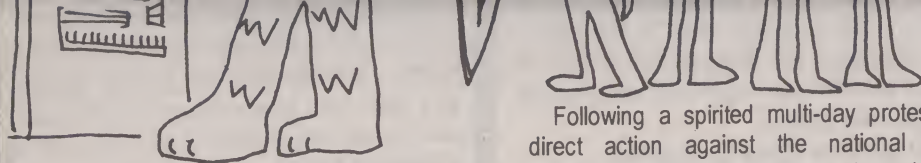
Following a spirited multi-day protest and direct action against the national ALEC meeting in Scottsdale, Arizona November 30-December 3 that led to the arrest of 25 people and police use of pepper spray, Occupy Portland has called for a national day of action against the corporations that fund ALEC on leap day, February 29. They are calling for



protests against the 1999 World Trade Organization meeting in Seattle, WA that brought together activists from all over the continent and shut down the meeting as well as the whole city, folks from occupations across the land could potentially converge on Salt Lake City to make the connections between the way the 1% use ALEC to write laws to serve corporate interests, not the public interests.

Making Love Stay

PROMOTING
POSITIVE
ACTION



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Making Love Stay

PROMOTING
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By Mark Matos

In *Still Life With Woodpecker*, Tom Robbins asked, "How do you make love stay?" This question is pertinent, in my view, as the occupy movement considers "where do we go from here?" Love, in the macrocosmic, can be thought of as a kind of vitality, an explosion of life energy, a sensation of unity, a bigness. As a movement in the most literal sense, moving/revolving, we are faced with the significant task of maintaining (expanding) the love/energy on whose waves the Revolution, as imagination, merely surfs.

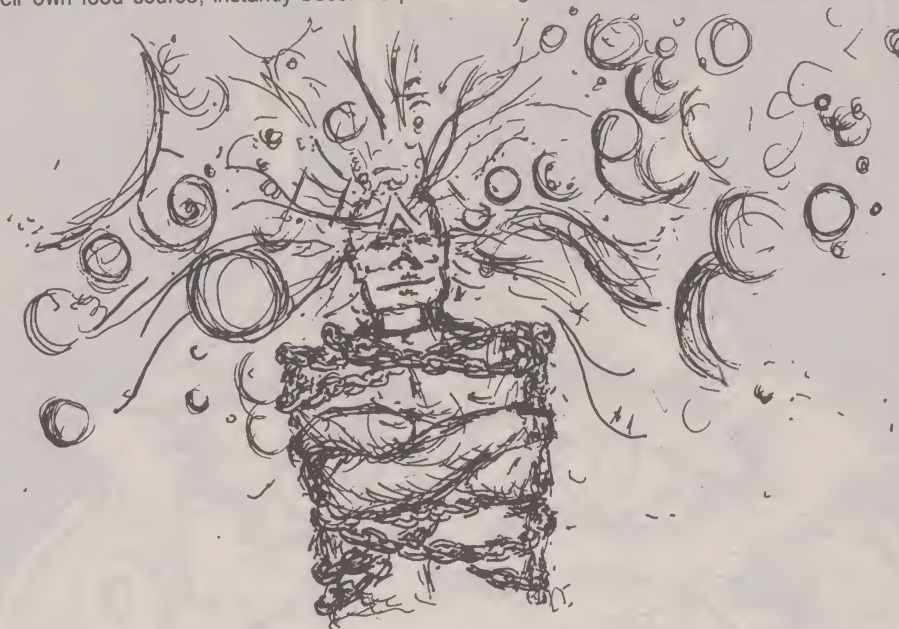
In Jerry Rubin's 1970 revolutionary manifesto *Do It!*, he suggests that an anti (anti-war, anti-poverty, anti-anything) movement can not sustain itself energetically, in effect it can only run on negative energy for brief spurts, so that eventually (in combination with ignoring, minimizing, demonizing and/or disrupting) the Powers That Be can wait out any anti movement with nervous confidence that it will, given a little time, go home.

Positive energy, on the other hand, is the Revolution's sustainable energy. To stand in opposition to something is to be fractionalized and is by its nature a passive act. It is to define ourselves in opposition to a dominant, thereby contextualizing the relationship in a subordinator/subordinated paradigm and allowing the subordinator to define the terms, to draw the boundaries of the conversation. Reaction is passive-action as action is positive-action. Do we allow our actions to be guided by the actions of others or do we allow

Every passive-action functions as a mirror, reflecting the suggestion of positive-action. The anti-hunger activist who decides to stop spending their time petitioning signatures for a ballot measure to "fight hunger" and instead volunteers to help build community gardens in impoverished neighborhoods and educate people about the mechanics of growing/raising their own food source, instantly becomes pro-

Passive-action waits for a revolution, Positive-action is in perpetual revolution, and performs revolutionary acts.

What we learn from the occupy movement is not that a group of people can hold signs in a park for longer than the establishment could have imagined, but that a group of people can form a voluntary association and establish imaginative models of community governance.



urban gardening and positively effects the production of food in his/her community. To dismiss this as a purely semantic argument is, I believe, to seriously underestimate the power of language in the harnessing/invoking of energy. Passive-action is abstract (holding a

That a group of people can come together in a circle without the help of the State or would be authorities and figure out how to provide themselves with healthcare, food, clothing, counseling, libraries and music festivals. We learn, above all, that a community is made of

Occupation has provided an example of radical models of social organization and our neighborhoods provide the opportunity to imaginatively explore those models through positive-action. To borrow a term from Chris Carlson, the revolution is nowtopian, and it is our charge to create the infrastructure of the future right here in our neighborhoods, to fashion a viable, alternate way of existing together as a people right now, and, by doing so, to Make Love Stay.

It is an illusion of the technocratic worldview that only through changing the macro can we change the micro. That only through petitioning the goodwill of the leaders of the free world can we effect change in our communities. It seems much more plausible that only through changing the micro can we change the macro. A number of individuals make up a neighborhood just as a number of neighborhoods make up a city and a number of cities make up a geographical region and so on and so forth until we are finally, always, citizens of the earth in solidarity, victims (or not) of the same circumstance: birth, death, and the space in between. The primary unit is one, the universe extends from there. The Revolution on the inside, through positive-action, manifests itself on the outside. And so we are left with you as the revolution and me as the revolution. We are challenged to become the Revolution we seek, to tear open our hearts, to strip away the cultural clothing that hangs on us like ill fitting, damp, and worn out rags. We are challenged to mix it up in the dirt a little (or a lot), to question everything and

In *Still Life With Woodpecker*, Tom Robbins asked, "How do you make love stay?" This question is pertinent, in my view, as the occupy movement considers "where do we go from here?" Love, in the macrocosmic, can be thought of as a kind of vitality, an explosion of life energy, a sensation of unity, a bigness. As a movement in the most literal sense, moving/revolving, we are faced with the significant task of maintaining (expanding) the love/energy on whose waves the Revolution, as imagination, merely surfs.

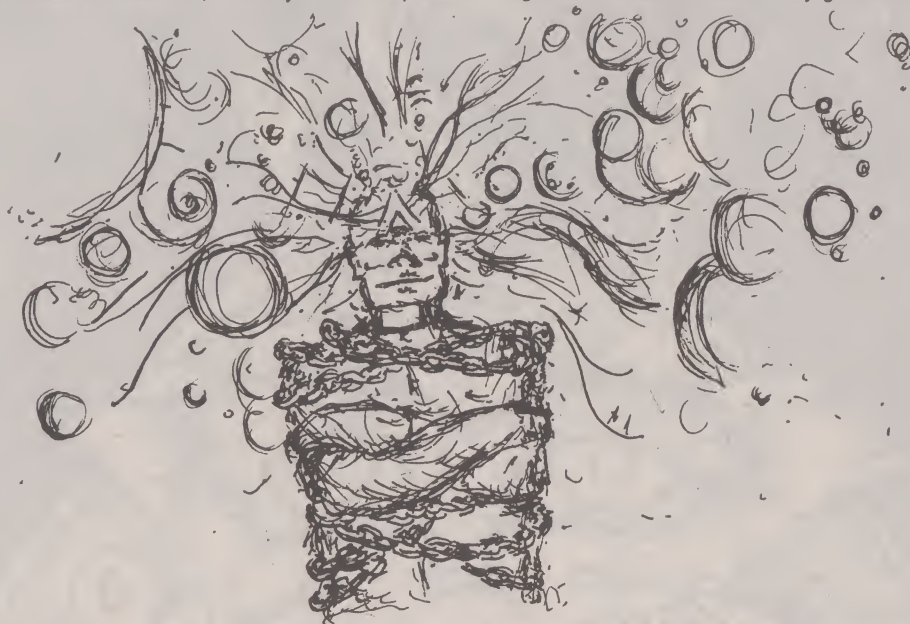
In Jerry Rubin's 1970 revolutionary manifesto *Do It!*, he suggests that an anti (anti-war, anti-poverty, anti-anything) movement can not sustain itself energetically, in effect it can only run on negative energy for brief spurts, so that eventually (in combination with ignoring, minimizing, demonizing and/or disrupting) the Powers That Be can wait out any anti movement with nervous confidence that it will, given a little time, go home.

Positive energy, on the other hand, is the Revolution's sustainable energy. To stand in opposition to something is to be fractionalized and is by it's nature a passive act. It is to define ourselves in opposition to a dominant, thereby contextualizing the relationship in a subordinator/subordinated paradigm and allowing the subordinator to define the terms, to draw the boundaries of the conversation. Reaction is passive-action as action is positive-action. Do we allow our actions to be guided by the actions of others or do we allow our actions to be guided by our values, our experiences, our suspicions and our imaginations?

reflecting the suggestion of positive-action. The anti-hunger activist who decides to stop spending their time petitioning signatures for a ballot measure to "fight hunger" and instead volunteers to help build community gardens in impoverished neighborhoods and educate people about the mechanics of growing/raising their own food source, instantly becomes pro-

action is in perpetual revolution, and performs revolutionary acts.

What we learn from the occupy movement is not that a group of people can hold signs in a park for longer than the establishment could have imagined, but that a group of people can form a voluntary association and establish imaginative models of community governance.

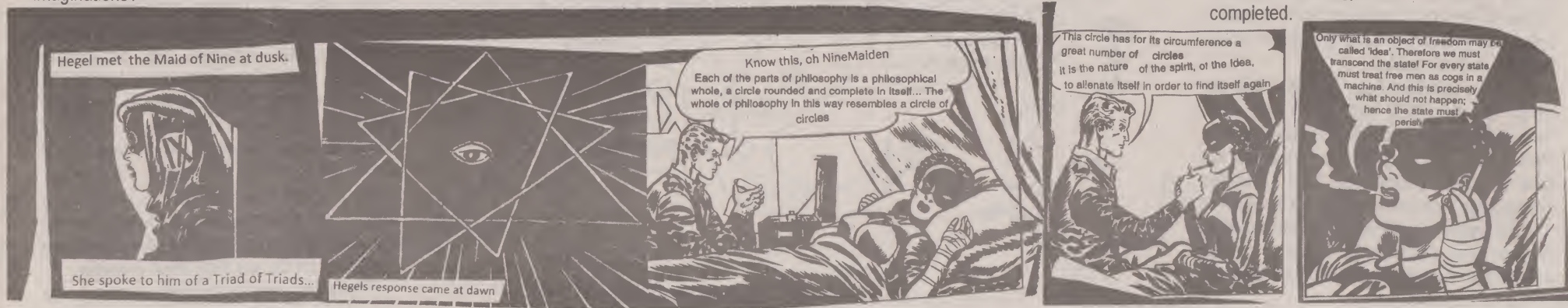


urban gardening and positively effects the production of food in his/her community. To dismiss this as a purely semantic argument is, I believe, to seriously underestimate the power of language in the harnessing/invoking of energy. Passive-action is abstract (holding a sign to end homelessness) while positive-action is tangible (squatting a vacant house).

That a group of people can come together in a circle without the help of the State or would be authorities and figure out how to provide themselves with healthcare, food, clothing, counseling, libraries and music festivals. We learn, above all, that a community is made of people and that the strength of a community is relative to the strength of it's people. The

models of social organization and our neighborhoods provide the opportunity to imaginatively explore those models through positive-action. To borrow a term from Chris Carlson, the revolution is nowtopian, and it is our charge to create the infrastructure of the future right here in our neighborhoods, to fashion a viable, alternate way of existing together as a people right now, and, by doing so, to Make Love Stay.

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I, CAPITALIST

Continued from Page 1

door-to-door for \$1 a bundle and I loved doing it! I still remember one young man who bought a sprig, winked at me, turned around, and held the mistletoe over a woman's head. They kissed like at the end of Little Mermaid, and I beamed at them, proud that my mistletoe had facilitated such an excellent moment.

If someone had told me I was doing it for the money, I would have laughed so hard! But I quickly learned that those little paper rectangles were important: money was the symbol that allowed me to take part in the magical ritual of exchange, an ancient ritual that brings random strangers together to share a few moments of existence before going back to the meantime of our lives.

I made over \$100 selling mistletoe, and gave it all to my mom. Her eyes lit up—just like when the checks arrived from her sisters. My mother usually spent her days locked away in her room, but with a huge wad of cash in her hands, her depression completely dissipated. She had power now. Power to do things beyond the meager allotment sent by the Welfare office.

"Santa is going to bring extra toys this year!" she grinned.

¥

After college, I traveled to Japan to teach English. I had been looking forward to the job for months—I love teaching! And sure, the students would be paying for the English lessons, but I thought of the monetary exchange as a ritual that would allow the *real magic* to happen: the sacred connection

for the sake of symbols, what is left when those symbols are taken away?

"You should feel lucky," said my coworker, Steve, "that you weren't born in China." Before coming to Japan, Steve had spent two years working at an orphanage in China. The parents of the 200+ babies he tended were still alive: they were workers at a nearby purse factory. These people had to work 17-hours-a-day, 6-days-a-week, and if they complained, they risked losing their jobs and starving to death. On Sundays, the workers came to the orphanage to clutch their babies with bloodied fingers. These people received pennies for the each purse they made, which were sold for about \$400 at designer boutiques in Japan, America, and Europe.... so that workers like me could make our paychecks "feel like something."

One day in the break room, my coworkers began discussing the ways they'd thought about killing themselves.

"Sometimes, when a lesson is going really bad," Ben said, "I think about throwing myself off a tall building and smashing through the windows of the building next to it. It would feel so good to go out like that—to use my body to break something."

A few weeks later, I left Japan. I would have to find some other way to pay off my college debt.

\$

When I was 15-years-old, I learned that college costs extravagant amounts of money, so I informed my mother that I was going to stop giving her cash.

the money to my mom. I thought it was a frivolous thing, that she didn't depend on the money, that it just made her life a little more fun.

"If you need cash," I said, "just ask your sisters."

"Not until they apologize!" A few years before—right around the time I started giving my mom money, actually—she had stopped talking to her wealthy sisters. Three of her five sisters had married rich men, and they sent cash to anyone in the family who groveled hard enough.

"Well," I said, "if you want extra money, you'll have to swallow your pride and talk to your sisters, cuz I'm saving up for college."

Within the next year, I managed to save over \$3000—almost enough for 6 months tuition. I was off to a good start. But shortly after my 16th birthday, I went to the bank to and discovered my account was empty. My mother had used her Legal Guardian privileges to drain every penny.

So I got better at hiding my money.

But once I was no longer providing for her, my mom started treating her children differently...

By the time I was 17, the household had grown so violent, my younger sister and I were forced to leave.

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"I hate our aunts," said my 14-year-old cousin, Billy.

"You shouldn't say bad things about The Aunties," I said. I was a 21-year-old college student, and wanted to be a positive role

love you," and then, immediately after hanging up, she had turned to me and said "My sister is such a worthless person!" Billy's mother had schizophrenia and didn't have a husband. Perhaps that is why her sisters thought it was okay to speak so unkindly about her.

"But the aunties love you," I heard myself say.

"They never visit," Billy countered.

"But they send you and your mom so much money!"

"Yeah, but money isn't love."

I smiled. *Money isn't love.* Billy was always challenging me to see those horrible truths I so often tried to ignore. That was something I loved about him: he was never afraid to call me on my bullshit.

Two years later, at the age of 16, Billy swallowed a bottle of painkillers.

When Billy died, I had been frantically trying to find a ride out to see him. I had a horrible feeling... But everyone was so busy working, they didn't have time to give me a ride. I don't own my own car, and didn't I have the cash for a Greyhound ticket.

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When my sister and I left home as teenagers, we were lucky enough to be living in the Seattle 'burbs, an area oversaturated with cash.

When local folks found out that my sister and I were "homeless," they shared their food, guest rooms, let us ride their horses, and one family even took us on a one-week vacation to Disneyland. It seemed to make people feel powerful to share their resources and luxuries with us. When we thanked them, they always

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But after arriving in Japan, I quickly learned that most of my students weren't interested in the joy of learning: they behaved like customers: arms folded, eyes narrowed, as if it was my job to serve them a Unit-of-English-Language.

For the first time in my life, I learned what it is like to be reduced to an object, a sum of my functions. Some customers treated me so poorly, I wanted to run from the room. But I was held hostage: if I walked out, I'd lose my job. And I needed that job to pay off my college debt.

"How do you stand this place?" I asked my coworker, Ben, who'd worked at the Language Company for several years.

"I don't," he smiled robotically. "When I get to work in the morning, I turn my emotions off. And I don't feel a thing until I leave the office at the end of the day."

"That's horrible!" I said.

"Just wait until your first paycheck comes," Ben replied. "You'll realize it was all worth it."

So when my paycheck came, I tried to make it *feel* worth it: I drank fine saké with my new friends, traveled to some spiffy ancient shrines, and adorned my body with designer clothes from Osaka's fashion district. But none of

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"But I *need* that money," my mom sounded frightened.

I worked several jobs—shelving books at the library, delivering newspapers, keeping grounds for the landlord—and I gave most of

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"You shouldn't say bad things about The Aunties," I said. I was a 21-year-old college student, and wanted to be a positive role model.

"Dude, they lie all the time," Billy said. "And they gossip about my mom."

He was right: I had once heard one of my aunts on the phone with Billy's mom, saying "I

challenging me to see those horrible truths I so often tried to ignore. That was something I loved about him: he was never afraid to call me on my bullshit.

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Eventually, one family in town let us stay with them on a permanent basis. Our new foster parents pushed us to finish high school, and helped us get the loans and financial aid we needed to go to college.

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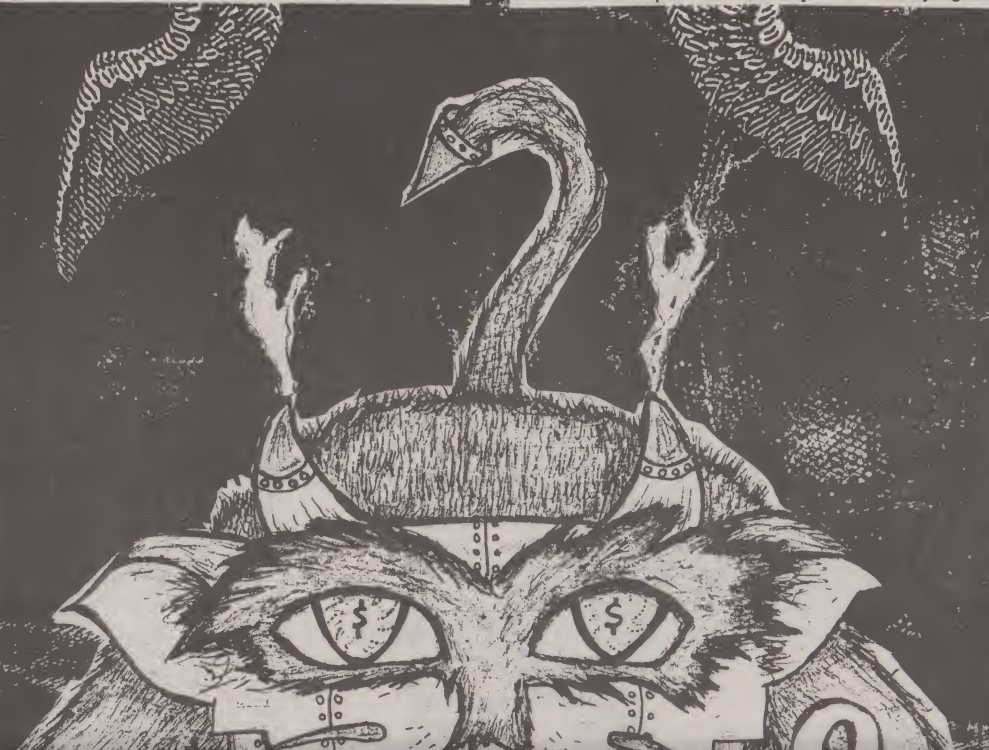
A few days after Billy died, I finally got a ride out to the Oregon Coast to see him. I thought that seeing my cousin's body would create some sort of resolution, but instead, I left the morgue wanting answers.

"Billy was such a nice kid," his English teacher told me, "but he just wouldn't do his homework. So I had to fail him. Then, last month, he dropped out of school..."

"His mom wouldn't let him study," said one of his classmates. "I went over there to help with his homework, and his mom pulled a gun on me—a fucking gun!—and told me to leave. I guess she was jealous or something."

"Sometimes he'd come over to our place for a few hours to hide from his mom," said a neighbor. "We had to send him home at dinnertime, though. We can't be feeding someone else's kid, you know."

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So when my paycheck came, I tried to make it feel worth it: I drank fine saké with my new friends, traveled to some spiffy ancient shrines, and adorned my body with designer clothes from Osaka's fashion district. But none of these things could make me feel happy—nothing could buy back the 200+ hours I spent each month feeling miserable at work.

I arrived in Japan in summer of '07, just in time to watch the Japanese economy collapse. Every couple days, I'd reach the transit station and the neon signs would be flashing: "All Trains: 45 Minute Delay." This meant that yet another newly-fired businessman had thrown himself in front of a commuter train. It always took the transit workers 45 minutes to clean the flesh from the tracks.

Starting in middle school, Japanese kids are taught to pack their feelings in and work hard—even if the work doesn't make sense, even if they are being treated poorly—for the sake of future remuneration. Like Christians setting aside their own pleasure for the sake of a future reward, Japanese people are taught to displace their pleasure for symbols: grades and money. But when you hollow yourself out

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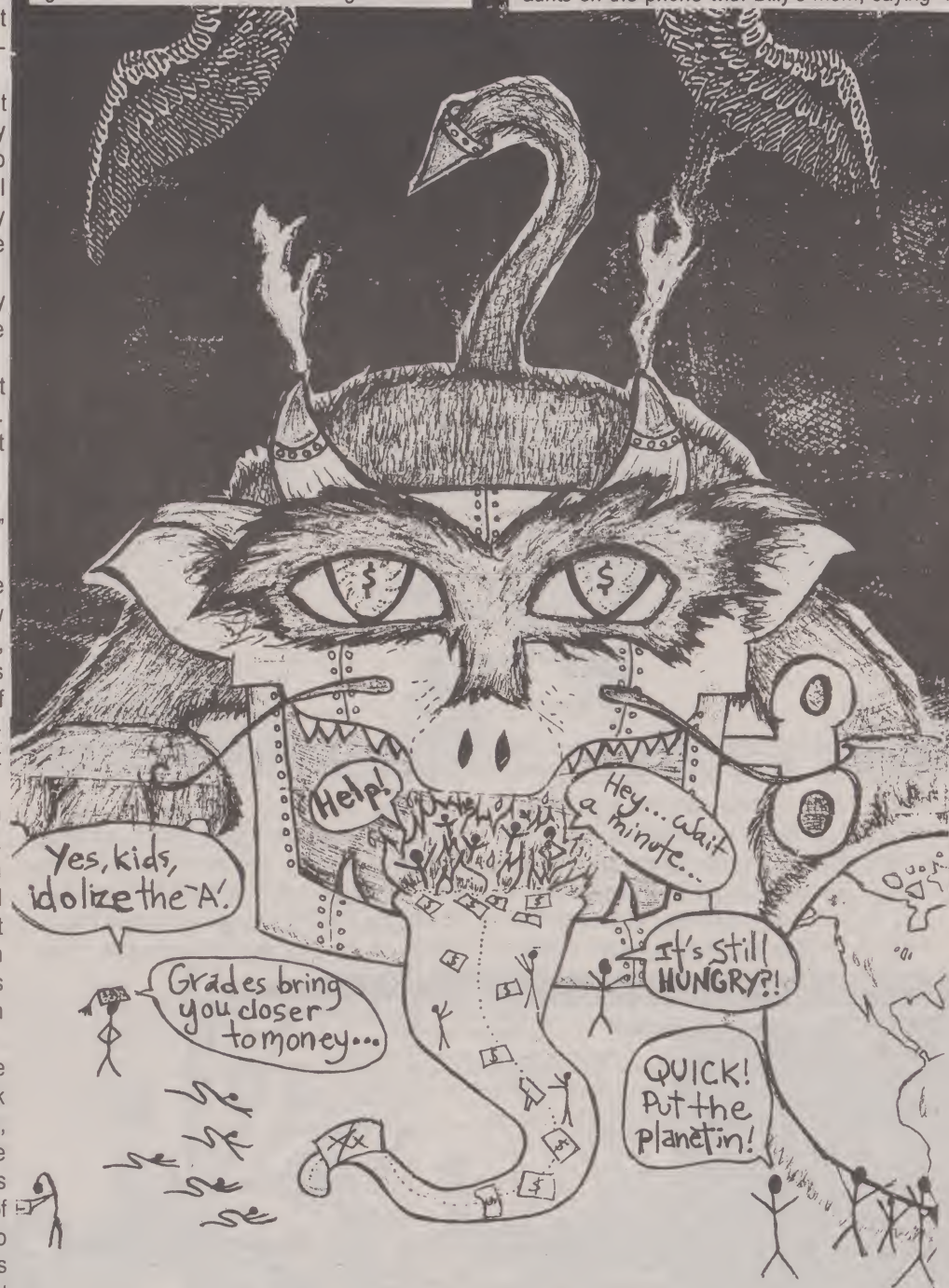
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It seemed like everyone in the town liked Billy, and knew that he was experiencing intense violence at home. So why hadn't they rallied to help him the way people had rallied around me and my sister? I felt like I'd fallen into some horrible alternative universe.

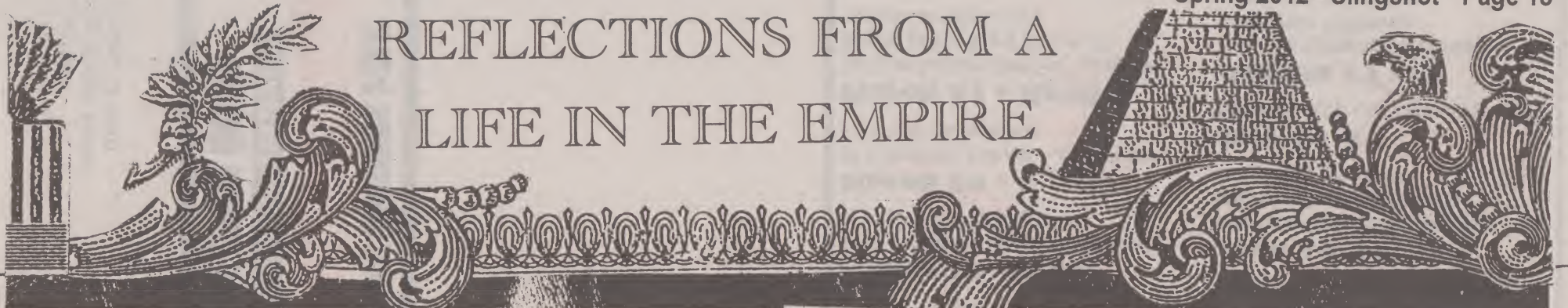
I asked the priest at Billy's church to explain. "This town is poor," the priest said as we folded programs for Billy's funeral. "And it gets poorer every year."

The town's economy had tanked in the 1980s after the Oregon fish and lumber industries collapsed. Soon after that, corporate franchises like Wal-Mart and McDonalds moved in. Before long, a majority of people in town were working for the franchises, receiving minimum wage. The low wages made it impossible for people to shop locally, so almost all the local businesses went under. Now, a majority of the town's money was leaving the town's economy, flowing from the franchise cash registers almost directly into the pockets of CEOs and Wall Street investors.

"There are over 500 homeless youth in the



REFLECTIONS FROM A LIFE IN THE EMPIRE



area," the priest said. "And countless more at-risk teens. And we are powerless to help any of them. We just don't have the resources."

\$

My foster dad runs a company in the Seattle area. It's a good company: a firm that cleans up hazardous waste. He thinks capitalism is working.

"Why?" I asked last time I visited home.

"Because companies like mine are able to provide well-paying jobs with health care to almost a hundred people."

But not every company is able to be so noble. Once a company reaches a certain size, the CEOs are legally bound to make more money last quarter than they did this quarter—to make a profit. To facilitate this exponential



increase of profits, they must create new markets, reduce the quality of goods, and/or reduce the quality of life for their workers.

My foster dad looked at me with deep concern and admitted, "We give our employees annual raises, but not enough to match the rising cost of living. And we have to slash health benefits every year because the cost of insurance is skyrocketing. This year, we had to cut optical... Next year it might be dental..."

over a year.

When I first lost my job in January 2011, I furiously hunted for a new one. But as the weeks turned into months of joblessness, I eventually lost hope and stopped looking. Now, after a year without an earned income, this high-paying job has turned up, but I'm terrified to take it.

I think I've become anorexic about money. As anyone who has suffered from anorexia knows, it isn't about looking skinny: anorexia is all about control. Throughout your life, you watch your weight fluctuate wildly, until finally, you go a little crazy and say "enough is enough" and you just stop eating. That's about how I feel with money right now. I'm terrified to trade my labor for money again, whether it's for \$5 or \$50 an hour because the moment I step back in onto the Capitalist rollercoaster, I will no longer be in control: the market could fluctuate or my job could be eliminated.

And I am tired of having to gamble in order to feed myself.

\$

But even though I didn't receive any pay this year, I've worked quite hard. I edited newspapers, interned at a publishing house, and staffed a youth program—all as an unpaid volunteer. And it felt great to work without money holding me hostage!

I love working, but I never went to touch money again. Because money cheapens everything. Because once we are told we are working for mere symbols (whether it's grades or cash), we forget our responsibility to check in and be present for the moments that make up being alive, and we forget our responsibility

and the flow of your life as you chase symbols.

I am a hairless social animal. I am completely dependent upon my society for my biological survival. But under Capitalism, my very existence is denied if I don't, in some way, interact with money. It is simply a matter of choosing whether I want money to taint my work-life, or whether I want it to taint my friendships...

\$

So I followed the Marxist's advice and took the \$50 an hour job. But what am I doing for this money? I am tutoring a 15-year-old boy whose name, ironically, is Billy.

Like my cousin, this Billy failed high school English. But unlike Billy, his parents have money. His mother is the CEO of a major oil company, and she is giving me hundreds of dollars a month to help her son raise his grades so he can get into a good college. It is important that her son goes to college—not because college guarantees a job (in fact, a majority of unemployed people right now have a college degree)—but going to college has become part of the myth that entitles people to join the 1% of the population that controls a majority of the planet's resources.

When her Billy is done with college, there will be a six-figure "entry level" job waiting for him, and he will believe he earned it.

\$

What does it mean when a CEO can spend \$400 a month to have her son tutored, while factory workers must send their children to live in an orphanage? What does it mean when an investor can jet to Sicily for a weekend jaunt, while the restaurant workers that staff the

positions. But the average CEO makes 650 times the amount as the average American worker. How could it be possible to *earn* such an inflated amount of power?

The horrible truth is that money has nothing to do with work, and everything to do with power. The people who are already in power have access to infinite amounts of money because they own our debts, they set our wages, and they print the money that we are given for our labor. And we are tricked into believing that other people can somehow *earn* this level of power, when the game was rigged in their favor from the beginning.

On top of normalizing the same disparities that existed under Feudalism, the Capitalist myth includes the need for exponential increase of profits. So products will continue to break sooner and sooner, the planet's resources will continue to be devoured, and the conditions for workers will get worse with each passing year. All so the CEOs can convince the investors that their company made a profit. All so the aristocrats can play a game that justifies their own status.

\$

My mother lives alone in a trailer park now. I visit her a few times a year, and she always asks for money. She knows I don't have any—that I am broke and still haven't paid off my college debt—but she still asks. Old habit, I guess. Perhaps it is the only way she knows how to ask for love.

\$

A few months after Billy died, some marine biologists found his mother's body floating in a tide pool, her fingers wrapped around a shell.

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My foster dad is trying to run a good company, but his company is trapped in a competitive profit-based economy, so, just to stay afloat, he is forced to reduce the quality of life for his workers every year.

How long will it be, I wonder, before the suburbs of Seattle begin to look like Billy's hometown?

\$

Recently, I spoke with my computer-savvy friend, Brian, who has worked in the Seattle-area tech-industry for the last 15 years. Brian says working conditions are getting worse every year.

Employers like Microsoft and Google no longer take responsibility for their workers, instead calling them "independent contractors." They only allow these "contractors" to work 5 months out of the year—this allows the employers to legally skirt their duty of providing healthcare for their workers, while also making it difficult for workers to organize and demand better conditions.

In Brian's most recent job, he worked for Google in a warehouse near Seattle. During the stressful 5-month contract, two of Brian's coworkers were arrested for bringing guns to work. Brian blames the horrible conditions: Google imported a boss from the tech sweatshops of India to run the place, and this man had all the workers frantically competing against each other, threatening to fire people who didn't meet the daily work quota. "I have

made my labor for money again, whether it's for \$5 or \$50 an hour because the moment I step back in onto the Capitalist rollercoaster, I will no longer be in control: the market could fluctuate or my job could be eliminated.

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\$

But my friends have run out of slack. And even though I've had a great time working for free this year, my relationships have suffered.

When I lost my job a year ago, I had been living with a man with whom I had been desperately in love. But once I didn't have my own income, a new, horrible power dynamic entered our relationship: I found myself unable to genuinely express my emotions around him because I felt indebted for the food and shelter he provided me. Our love soon grew cold, and after 2 years together, we went our separate ways.

A similar coldness has entered all my relationships that involve borrowing money. Being put in the position of begging the people you love for money puts a price on love. Soon, your friends can't trust you to be honest with them. And you wonder if you can trust yourself.

I think I am beginning to understand how my mom and Billy's mom became so twisted: living on the edge of poverty in Capitalism is living on the edge of death. You feel like a vampire, leeching off the people you love just to survive. They say if a vampire tries to eat food, the food will turn to ashes in her mouth. It is like that with love when you are poor and desperate: love is transformed into lifeless scraps of paper before it can reach you. You take the paper so you can eat today, and your

company, and she is giving me hundreds of dollars a month to help her son raise his grades so he can get into a good college. It is important that her son goes to college—not because college guarantees a job (in fact, a majority of unemployed people right now have a college degree)—but going to college has become part of the myth that entitles people to join the 1% of the population that controls a majority of the planet's resources.

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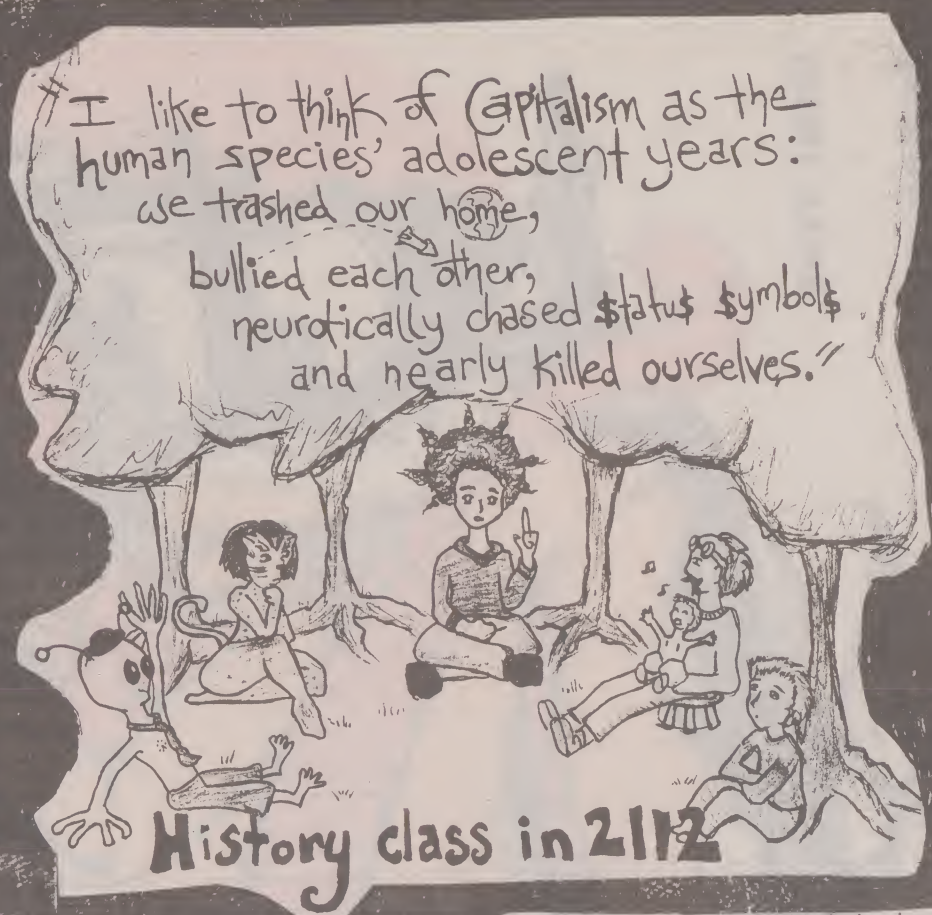
increase of profits. So products will continue to break sooner and sooner, the planet's resources will continue to be devoured, and the conditions for workers will get worse with each passing year. All so the CEOs can convince the investors that their company made a profit. All so the aristocrats can play a game that justifies their own status.

\$

My mother lives alone in a trailer park now. I visit her a few times a year, and she always asks for money. She knows I don't have any—that I am broke and still haven't paid off my college debt—but she still asks. Old habit, I guess. Perhaps it is the only way she knows how to ask for love.

\$

A few months after Billy died, some marine biologists found his mother's body floating in a tide pool, her fingers wrapped around the gun.



companies he "owns" don't even get paid maternity leave? What does it mean when one community is able to help its homeless youth,

in her pocket, her bleached hair dancing with the ebb and flow of the sea.

\$

company, but his company is trapped in a competitive profit-based economy, so, just to stay afloat, he is forced to reduce the quality of life for his workers every year.

How long will it be, I wonder, before the suburbs of Seattle begin to look like Billy's hometown?

\$

Recently, I spoke with my computer-savvy friend, Brian, who has worked in the Seattle-area tech-industry for the last 15 years. Brian says working conditions are getting worse every year.

Employers like Microsoft and Google no longer take responsibility for their workers, instead calling them "independent contractors." They only allow these "contractors" to work 5 months out of the year—this allows the employers to legally skirt their duty of providing healthcare for their workers, while also making it difficult for workers to organize and demand better conditions.

In Brian's most recent job, he worked for Google in a warehouse near Seattle. During the stressful 5-month contract, two of Brian's coworkers were arrested for bringing guns to work. Brian blames the horrible conditions: Google imported a boss from the tech sweatshops of India to run the place, and this man had all the workers frantically competing against each other, threatening to fire people who didn't meet the daily work quota. "I have never been forced to work so hard for so little," Brian says.

During Brian's time working for Google, he was hounded by creditors, who took almost his entire paycheck. At one point, Brian was left with \$30 to live on for 2 weeks. During that time, he ate little more than a carton of eggs. Once a shapely man, Brian's skin now hangs from his bones.

In a globalized system of Capitalism, the lowest standard of working *anywhere* lowers the bar for everyone else on earth. If someone in India or China is willing to do your job at a lower pay and without benefits, then it is only a matter of time before your job is reduced to the same inhumane level, or exported all together.

\$

As I mentioned earlier, I've been jobless for

\$

But my friends have run out of slack. And even though I've had a great time working for free this year, my relationships have suffered.

When I lost my job a year ago, I had been living with a man with whom I had been desperately in love. But once I didn't have my own income, a new, horrible power dynamic entered our relationship: I found myself unable to genuinely express my emotions around him because I felt indebted for the food and shelter he provided me. Our love soon grew cold, and after 2 years together, we went our separate ways.

A similar coldness has entered all my relationships that involve borrowing money. Being put in the position of begging the people you love for money puts a price on love. Soon, your friends can't trust you to be honest with them. And you wonder if you can trust yourself.

I think I am beginning to understand how my mom and Billy's mom became so twisted: living on the edge of poverty in Capitalism is living on the edge of death. You feel like a vampire, leeching off the people you love just to survive. They say if a vampire tries to eat food, the food will turn to ashes in her mouth. It is like that with love when you are poor and desperate: love is transformed into lifeless scraps of paper before it can reach you. You take the paper so you can eat today, and your heart begins to starve.

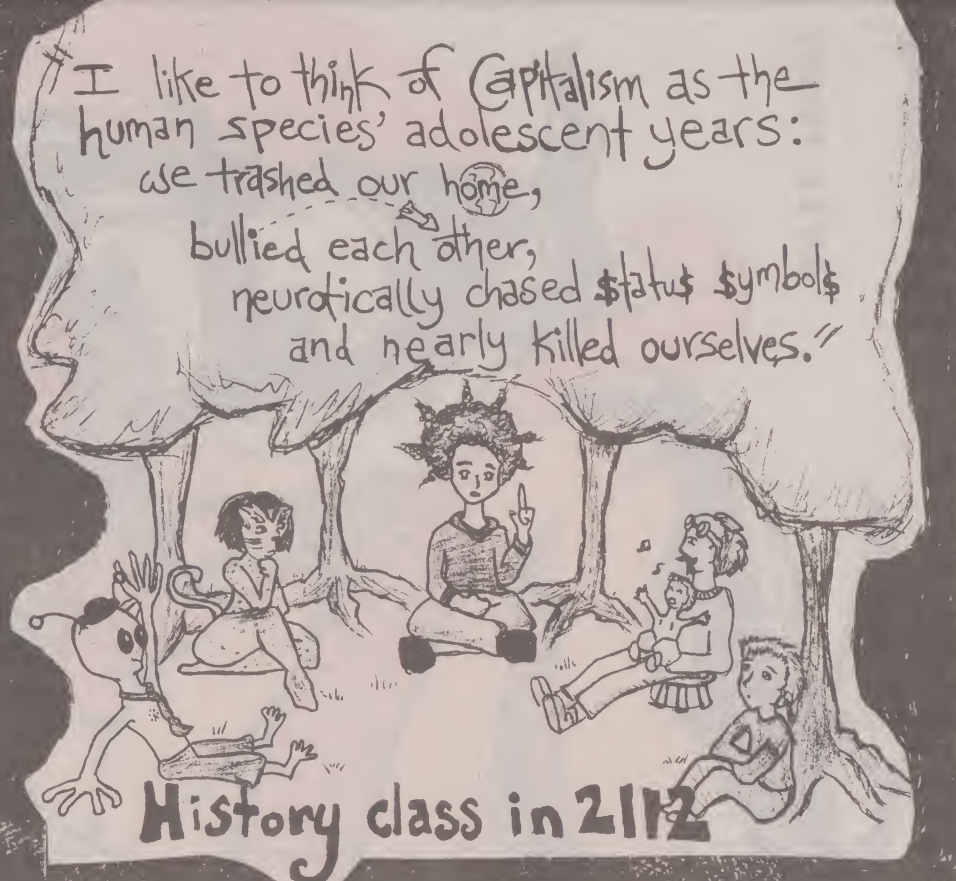
\$

When I was a kid, I used to watch my mother soak things in hot, sudsy water and then pick the price tags off with her fingernails.

But I know I cannot soak my soul in that water, for if I cleansed myself of all marks of cost, nothing would be left.

Because Capitalism is not some abstract thing. It is deeply personal. It creates the channels through which care reaches (or doesn't reach) each of us. And that care transforms us into who we are.

And perhaps my Marxist friend is right: I will never fully understand money. Because the effort to understand money is the effort to understand yourself. It is the effort to understand the flow of power through your life,



companies he "owns" don't even get paid maternity leave? What does it mean when one community is able to help its homeless youth, while another community cannot?

I'd call this Feudalism, but the truth is, it is much worse.

Our ancestors brought this Demon of Capitalism upon us because they wanted to end the harsh disparities of Feudalism—a system in which 1% of the population claimed absolute power because they were born into "noble families." But Capitalism is simply a new myth to uphold the same disparities:

Now, instead of claiming their power through birthright, the ruling 1% claim they have *earned* their power. This is the myth that money creates.

Those of us at the bottom of the pyramid receive money for working hard, so we believe the myth that the ruling class also earned their

in her pocket, her bleached hair dancing with the ebb and flow of the sea.

\$

None of us chose to be born into Capitalism, but every day, we choose to continue it.

From the moment we received our first grades in school, we became invested in the system—a system of competing to receive symbols instead of working to build love. We became transfixed by the game of "Just one more dollar, just one more paycheck, just one more lottery ticket, just one more investment..." Soon, we become so invested in our symbol-laden Capitalist Identities, we forget to ask ourselves if the system is worth it. But as we run faster and faster chasing the Idol of Money, why does happiness draw further and further away?

Are we ready to end this game?

Are we ready to evolve?

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ONE DOES SIMPLY WALK INTO

CALENDAR!

February 19 • 11-5
L.A. Zine Fest - The Last Bookstore Zine
wemakezines.ning.com

February 20 • Noon
Occupy 4 Prisoners - National Day Of Action
- San Quentin, CA occupy4prisoners.org

February 25 • 1-6
NYC Feminist Zinefest - Brooklyn Commons
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February 26 • 4 pm
Slingshot new volunteer meeting / article
brainstorm - 3124 Shattuck, Berkeley

February 29 • 6pm
Funeral for capitalism - dancing on the
grave to follow - Oscar Grant Plaza (14th &
Broadway) in Oakland

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Leap day action night - everywhere -
www.leapdayaction.org

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Shut down the corporations national day of
action vs. ALEC (see page 13)
shutdownthecorporations.org

March 8
International Women's Day
www.internationalwomensday.com

March 10 • 3 pm
Article deadline for Slingshot #110 - email
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March 30 • 6 pm
SF Critical Mass bike ride - Justin Herman
Plaza in SF and worldwide

March 31 - April 1
Bay Area Anarchist Book Fair County Fair
Building Lincoln Way & 9th Ave, SF
sfbookfair.wordpress.com

April 1
Berkeley Anarchist Students of Theory and
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April 10 - 12 • 10 am
The Art of Social Justice - Tivoli Student
Union - Auraria Campus, Denver CO

April 14 •
NYC Anarchist book fair - Judson Memorial
Church, Manhattan

April 15
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stealfromwork.crimethink.com

May 1
Global General Strike or May Day /
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Protest the American Psychiatric
Association - Counter-Celebration, March,
Protest mindfreedom.org/campaign/boycott-
normal/occupy-apa

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June 9-10 • noon - 10
SF Free Folk Festival, Presidio Middle
School 450 30th Ave www.sfofkfest.org

June 16-24
Wild Roots Feral Futures - San Juan
Mountains, Southwest Colorado
feralfutures.blogspot.com

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the best things in
life aren't things